MINISTERIAL PRACTICES

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Some Fraternal Suggestions

By CLELAND BOYD MCAFEE

MCCORMICK THEOLOGICAL SEMINARY
AUTHOR OF "THE GREATEST ENGLISH CLASSIC," ETC.

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By Way of Explanation

For one who attempts to write of ministerial practices there is comfort in the assurance that ministers are prevailingly marked by common sense. They will know that such practices as are discussed leave room for differences of judgment and that they are not the main fact in the ministry, anyway. They know that the Communion of the Lord's Supper is bigger than the way it is administered, and that installing a pastor is not dependent on details of the service. Yet they will know also that the details often make or mar even so great a service as the Communion and that the way baptism is administered sometimes makes more impression on a congregation than the fact that some one was baptized.

In one of his sermons Dr. Berry of London says that anybody who criticizes the pulpit ought to be required to spend five minutes in the pulpit himself in order to make the punishment fit the crime. I suppose that anyone who criticizes the pew, as most of us ministers

do sometimes, might be required to make the same penance. Latterly I have been sitting in the pew with some regularity and always with profit, though I have sometimes envied my brethren in the pulpit. But the experience, following a good many years in the pulpit, confirms my feeling that the way we do things is really a large part of the things we do and that we are in more danger of doing things badly than of doing bad things. Good things gain immensely by being well done.

One reason for writing about ministerial practices is that my life is now thrown among my younger brethren and that they are so fine in their desire for all kinds of suggestions, a desire which my mail indicates they continue to cherish after they get into their ministerial stride. As a teacher of systematic theology, I realize that all of my colleagues are teaching systematic theology, each in his own way and from his own point of view. The questions in my lecture room indicate this very frequently and I am glad it occurs. In somewhat the same way, we all chip in any ideas

we have that may produce more effective ministers, whether they are strictly in our departments or not; that is, we all occupy settees rather than chairs. After all, it is not quite clear where such things as I have in mind really come in a formal theological course.

One thing that must be insisted upon is that there shall not be too strict an application of the Chaucerian line: "But first he followed it himself!" when one writes about correct ministerial practices. Even Paul was not willing to be taken as a model except in so far as he followed Christ. If we never talked about ministerial work until we fulfilled the ideal, there would be no talking about it at all. Readers will graciously discount any note of dogmatism which might otherwise offend them. Sydney Smith's famous saying that "dogmatism is puppyism full-grown" would apply directly to any minister who would assume final authority in such matters as are presented in these notes. But it is impossible to be forever saying, "It seems to me" so-and-

so, to avoid appearing to think that nothing else could be said.

Wide observation suggests that the best examples of the ministry are most persistently trying to do better. The hopeless ones are those who will not take hints and do not see why they should need any change in their practices. The final step down into the abyss is when the minister's wife agrees with him that he needs no change! Mr. Moody said that when a man claimed to be perfect he always wanted to ask his wife about it. But suppose she agreed with the man, what would Mr. Moody have done? He would not have admitted that he had found a perfect case; he would simply have counted it a hopeless one.

The purpose here, then, is merely to look over a few ministerial practices and note some details, taking major things for granted, to see if perhaps the life of the pew cannot be enriched and the dignity of religious leadership increased.

A number of these notes have appeared in a special department of *The Presbyterian Ad-*

vance and were prepared at the request of its editor, Dr. James E. Clarke, through whose courtesy they are here reproduced. In all cases these have been expanded. Their number has been almost doubled.

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I

Service for the Installation of a Minister

In most churches the order for a pastoral installation service is so definite that its parts take care of themselves. Ordinarily there have to be a presiding minister, a preacher of the sermon, and two men to deliver "charges" to pastor and people, respectively. These functions can be united in fewer than four men, of course (one man can do it all), but they all have to be gotten in somehow. Apart from this required order, some incidental things are worth considering.

1. The invitation to the service ought to be in the name of "the officers and people" of the church and sent out, not to the church people, but to their friends. It is a notable service for which all the people are responsible. If they will not come, after fair explanation of what the service is, it is a fair question

whether a minister is not justified in declining to be installed. A really fine service often makes an impression on a whole pastorate.

2. The invitation should go officially to the minister of every church of every denomination in the community with the information that it is for his church as well as for himself. In many cases this invitation is borne to the adjacent pastors by a committee of the officers of the church, with an expression of their desire for the encouraging presence of these pastors and their people. Unless there are special local reasons to the contrary, this would include the Roman Catholic priest. The service will, therefore, be held on an evening when other church services are not being held. It is generally found wise to include at least one minister from another denomination in the order of service, sometimes in one of the official parts, sometimes in such parts as the Scripture lesson and the prayer.

3. An installation follows an "Order of Service," never a "Program." If the Order is printed, it includes the words of the hymns

and anthems and a statement of the location and regular appointment of each person who participates, as well as a statement of the ecclesiastical body (Presbytery, Classis, Conference) under whose authority the service is held. It is often well to print on the back page "The Succession of Pastors of this Church," giving names and dates for all preceding pastors.

4. All the officers of the church should meet in an adjoining room with all the participants in the service, and go into the sanctuary together, often led by the choir, the order of procession proper giving first place to the visiting ministers, who enter the pulpit at once. Then follow the officers, trustees leading, then deacons, then elders, the pastor-elect coming at the end of the procession with the senior elder or corresponding officer. The seating should be so arranged that the elders are nearest the pulpit, the pastor and senior elder sitting in the aisle end of the first regular pew, so that it will be easy for the new pastor to go into the pulpit at the proper time.

This puts him in the midst of his officers when he makes his promises, and his officers are foremost among the people in making their own promises. All members of the procession remain standing until all are in place.

5. The new minister ought to inform himself as to the proper answer to the vows and to give a verbal reply in each case suited to the question that is asked. "Yes, sir," is a banality which ought never to be heard in such a service. One sometimes hears "I do," when it is wholly inappropriate, revealing that the minister had no idea what was coming or what had been said. When the "charge" to the minister is to be given, he ought to rise in his place when the speaker rises and to remain standing unless he is told to seat himself. If his officers have come in with him, he does not "step out to the front," for that takes him away from the men who ought to surround him at such a critical hour. It would never kill a man strong enough to be a pastor if he had to stand throughout the whole charge. Dr. Cuyler told me after my installation service

that he did not ask me to be seated during his charge because he wanted his old people to see how much their new minister could stand!

6. When the time comes for the people's vows, the presiding minister asks the "members of this church and congregation" to rise and informs them that the answer to their vows is by the uplifted hand. The officers have already been primed and lead the response by lifting their hands at the end of each vow. Sometimes the people are asked to say, "We do," but it is not generally very effective.

7. During the singing of the last hymn, the presiding minister comes down to the pew, gives his arm to the newly installed pastor, and escorts him officially into the pulpit, which has now become his by an official act of the governing body. This saves the new minister from seeming to take his pulpit; he is really placed in it and naturally is ushered into it by the official of the installing body. He pronounces the Apostolic Benediction at the close of the service as his first official act.

It will be well for him to learn what that benediction is. Most ministers bungle it. The full form occurs in II Cor. 13:14.

8. After the benediction it is customary for the minister (generally joined by his wife) to take his place immediately before the pulpit to receive the greetings and "right hand of fellowship" of the people. The presiding minister announces this before the hymn or just before the benediction, and then sees to it that neither he nor the other participants retain the newly installed pastor in the pulpit to receive their own good wishes. He goes to his place at once and his brethren come to him there, giving him a chance to express his gratitude to them without delaying the congregation. Sometimes an informal reception with refreshments is held in some other room of the building, but it is generally better to have a real reception at a later time when the entire evening can be devoted to it.

It is a pleasant custom for the installing church to recognize the presence of official participants in the service by giving each of

them a suitable library book as a reminder, ordinarily with the fact of the service inscribed in it. The pastor is apt to know of some desirable books for ministerial libraries and can select them. It is not his business to provide such books, but it is a pleasant church courtesy. Of course an envelope is provided for each participant who has had expense in coming to the service. Any intelligent treasurer can find out what the expense was without asking the participants. Such service is virtually never "paid for," but expenses ought always to be covered. The pastor-elect does not pay any of these bills, though he may need to see that it is done.

II

The Minister's Working Schedule

Ministers ought to be busy, hard-driven men. But they are their own drivers, directing more of their own time than most men of their age and standing. Of course they are subject to numberless calls from all sorts of interests and they are the servants of more kinds of people than any other public men. At the same time, they can determine their acceptance or refusal of many of these calls and it is essential that they maintain for themselves some scale of values, knowing what, for them, are the most important things and from that point on down the scale to the pleasant and desirable things. The cold fact is that each man does with his time what he thinks is the most important thing to do with it, all things considered. If a minister says of any proposed practice, "Yes, I see that is the vital thing for my ministry, but I am so

occupied that I cannot do it," that merely means that he does not think it is most vital, else he would put it above other things and do it at their cost. Instead, he does those other things at the cost of what he pretends to count most vital.

The weak point of many ministers is their lack of schedule or program for work. They are opportunists, doing the next thing or letting the next thing interfere with what is being done. Some men are orderly; some are not. Sermons show it. Studies show it. Church procedures show it. For functionally disorderly men there is no remedy but catastrophe or the grace of a patient people. But any man can learn to be more orderly, at least. And no man can get as much work done without a program as with it.

The minister works by the day, by the week, by the year. He can have a fairly definite program for each, though his common sense teaches him that such programs must be kept liable at all times to interruption by duties or emergencies that ought to break them. The

value of a program consists partly in its aid in scaling demands. Some interruptions take on their true insignificance in presence of a schedule of work. And if the schedule is broken into, there is something to pick up at once when the interruption is over.

PLANNING THE YEAR.—Much of the preaching is practically determined by the dates and events of the year. A minister may follow the "Christian Year," which begins with Advent (the nearest Sunday to St. Andrew's Day, November 30th), in which case the great periods of the year settle his lines of preaching in large part. Most ministers find it expedient to begin with the opening of work in the fall, when there are even more events which are to be reckoned in. In any case, a minister can keep two or three months of sermon themes and outlines before him all the time, praying, thinking, reading toward them. Some men come to their studies in the fall with the entire year outlined both for pulpit and for parish, all being subject to emergency changes. It is a bad ministerial practice to

live from hand to mouth in preaching, not providing beforehand for material.

In laying out the year's schedule, the fixed events are such as:

New Year's	Children's Day	Church Rally Day
Easter	July 4th	Thanksgiving
Whitsunday	Labor Sunday	Christmas

In addition, there are optional events, such as the Week of Prayer, which is the first full week of the year, patriotic observance of Lincoln's and Washington's birthdays in February, Palm Sunday and Holy Week (nonliturgical ministers need to know that Passion Week precedes Palm Sunday and is not the same as Holy Week), Armistice Sunday (nearest November 11th), an annual Bible Sunday, the anniversary of the particular church, the opening and closing of schools, an annual series of expository sermons, a period of evangelistic or educational effort—and a host more of occasional observances which vary with the years and are subject to the common sense of the minister. If a man

asks when he is to "preach the gospel" in view of the demands of his denomination and others for special days, the answer is that if he cannot preach the gospel on these special days, then he ought to let the days pass unregarded. If he lays plans far enough ahead, he can see these days in the light of the gospel and make them serve his gospel messages. Besides all this, there is the regular celebration of the Lord's Supper, toward which he will generally preach for one or two Sundays. This is practicable if his Communion themes are determined far enough ahead and if the observance is not too frequent for any specializing on it. If a minister puts all these down in a blank book, he will discover how possible it is to schedule his year. He studies his past preaching and discovers what he ought to present to his people in faithfulness to his whole gospel. Then he can get ready for it in due course.

PLANNING THE DAY.—There is a principle involved here: A minister has a duty to his people as a whole and also a duty to in-

dividuals and groups apart from the whole. Part of his time he gives to his people as a whole—preparing sermons, enriching his spiritual and intellectual life, furnishing himself in their behalf. When he is doing this he may well be chary of interruptions by individuals or groups. Normally it works out that he gives his mornings to the people as a whole and his afternoons and evenings to individuals and groups. Experienced pastors do not agree about this. Some feel that they must be ready at once for any appeal. If it is individual need, there is no room for debate. Sickness, spiritual yearning, sorrow, penitence —these take precedence over everything. A minister would delay going into his pulpit for an actual case of this kind. But it is different with individual wishes or appeals which claim so much time and may properly be asked to come to the minister's convenience instead of their own. He cannot afford on their account to break into the time which belongs to his people as a whole. The man whom anybody can see at any time during the

week is generally the man whom the people do not care greatly to see on Sunday. One dislikes to hear a minister spoken of as "such a good man, so kind and helpful, but of course he can't preach." There is no good reason why he should not escape that distinction. He can be all those things and yet preach.

The morning is prevailingly the time for intellectual work, though some men find the late night best for it. (This time ought not to be used except with accurate medical advice, for the people soon or late are apt to suffer for it.) The minister's day begins as early as is reasonable for his family. Certainly he may be supposed to be in his study as early as his best men are in their offices. He needs all his morning time for downright study and spiritual preparation. It is no time for correspondence and church administration. They must have their place somewhere, but not at the cost of continuous, constructive study and sermon work. Conferences about the Sunday school and church societies belong in the afternoon and evening. It would

be all the better if he did not even see his mail before noon, letting his wife or some one else go through it to see if it contains any emergency matters. There may well be no telephone bell in his study. This is not self-protection or coddling himself. It is protection of the rights of the people who support him and make his work possible. He has no right to use himself up so much on individuals and details of organization that he is not prepared to feed the souls of his people when they gather for help.

Most men do well to have each morning scheduled hour by hour, not giving all the time to sermon preparation, but providing for varied lines of study, allotting one or two hours to each subject. Few men can carry one subject forward for more than two or three hours at the most without waste of mental effort and loss of effectiveness. There need be no interim between subjects. A well-controlled mind can change the subject of thought within three minutes. If the sermon is written, as it certainly ought to be at the

first, it is wise to stop writing in the middle of a sentence because it can be resumed at the next sitting almost immediately at that point. "Rounding out" a paragraph means going far back to resume the work. The same practice can be adopted in dealing with serious books. The end of a chapter is ordinarily a bad place to stop if one intends to resume study later.

PLANNING THE WEEK.—No man could adopt another man's schedule for a week, but he might adapt it. Any schedule would be changed at the end of two or three months, with an eye to the needs of the approaching period. When John Wesley was a student at Lincoln College, Oxford, he laid out his week by days in this way: Sunday, study of divinity; Monday and Tuesday, Greek and Latin; Wednesday, logic and ethics; Thursday, Hebrew and Aramaic; Friday, metaphysics and natural philosophy; Saturday, oratory and poetry. The present suggestion proceeds by hours rather than by major subjects.

There would be a card for each day, with its hours clearly marked. If there is no striking clock near by, a watch would be hung in easy sight and the minister would be merciless with himself, holding to his schedule, never consciously running over the time to finish an interesting line. He does not stop his study to make notes of attractive or useful items, merely making figures on a slip of paper which will guide him at a later hour. He will find that he does not need to grab wildly for everything that comes his way if he keeps up a steady current of mental income. Some brief notes, of course, but no panic to catch and keep things. When real (not fancied) emergencies play havoc with the regular sermon time, it must be made up in part by using time assigned to other lines, and often this can be found in some part of the day which is regularly devoted to individual needs.

There would doubtless be a period of each year when the general study would be much reduced and some enlarged program of direct

and consecutive Bible study would absorb major attention in addition to the time naturally given to it in connection with the sermon time. No other book or books can have the value for a minister which the Bible normally has, both for the culture of his personal life and as provision for his public service.

Assuming common sense, observe a typical week of actual (not theoretical) working cards from the pastor of a demanding church. All the schedule is supposed to be shot through with devotional prayer; much of the sermon time is given to poring over the Bible. Monday is left for odds and ends or for those fellowships and ministries which refresh the spirit of the minister. It ought not to be wasted, but it is not wise to settle down at once after the Sabbath to heavy mental labor.

TUESDAY

8:00- 9:00	Bible exegesis in course.
9:00-10:00	Philosophy (replaced later by science).
10:00-12:00	Sermon work (for next Sunday or in general).

12:00-12:30	Reading—great poetry, etc.
1:30- 2:30	Correspondence, making notes of material in morning study, etc. (Some or all of these 1:30 hours would be publicly announced as a time when the pastor can be seen on any matter.)
2:30- 5:30	Pastoral work, administration, etc. (At some time on this day or on Monday an hour's conference with the chorister about the services for next Sunday, when hymns and anthems would be decided.)
Evening	Family, pastoral duties, church groups.

WEDNESDAY

8:00- 9:00	Prayer-meeting topic.
9:00-10:00	Biography.
10:00-11:00	Theology.
11:00-12:30	Sermon work.
1:30- 2:30	Correspondence, etc.
2:30- 4:00	Pastoral work, especially among the sick and troubled.
4:00- 5:30	Planning for prayer meeting, etc.

(This schedule is kept light so that the minister may come to his meeting prepared. If a prayer

meeting is worth having, it is worth some time. A fagged minister makes a dragged meeting.)

THURSDAY

Same as Tuesday. (It ought to get the morning sermon pretty well out of the way.)

FRIDAY

8:00- 9:00	General history.
9:00-10:00	World missions.
10:00-12:00	Sermon work (evening sermon or general).
12:00-12:30	Reading—great literature, essays, etc.
1:30- 2:30	Correspondence, etc.
2:30- 5:30	Pastoral work, administration, etc.
Evening	Family, pastoral duties, church and social groups.

SATURDAY

8:00- 9:00	General history.
9:00-10:00	Study of great sermons.
10:00-12:00	Sermon work (completing preparation for Sunday, selecting lessons, etc.).
12:00-12:30	Reading—great literature, etc.

Afternoon	Recreation and physical preparation for Sunday.
Evening	Family, quiet preparation, probably dropping into the choir rehearsal for a moment, whenever that occurs.

III

The Minister's Library

THE minister's working desk (unless it is a very large one) should be kept clear of cluttering material, though there may be room on it for the books with which he is just then working. Near by, within arm's reach, he needs to have his major working volumes. A revolving book case is useful, or a special case within easy reach, located so that it does not shadow the desk.

In arranging his volumes he has to make his choice between a scientific order, which precludes attractive appearance, and an orderly appearance which is not scientific. If books of the same sort and subject are all placed immediately together in logical sequences, a library always looks ragged and irregular because they are not of the same size. If, however, a roughly accurate classification is adopted and volumes are arranged within

that classification according to size and general shape, the library gains in appearance. Since a minister has to spend so much time in his study, this is an advantage. The room ought to be pleasant and orderly and a library arranged strictly according to subjects cannot appear so.

As the library grows, its divisions will become more minute, but as a beginning some such classification as this covers most of the needs:

1. Works on the Bible, commentaries, general volumes—arranged so far as looks will permit, in the order of the books of the Bible.
2. Technical volumes—theology, apologetics, various special subjects in the minister's particular field.
3. Books about Christ, His person, His work, etc.
4. History, at first including biographies, but soon divided to give them separate classification.
5. Books on the Church, preaching, sermons, social application of the gospel,

religious education (which will require a separate grouping).

6. "Secular" books, scientific, economic, philosophical.
7. Books on missions and the outreaching life of the church.

Books of a literary and popular type belong in other parts of the house, if the library is in the manse. If it is in the church, there would need to be a separate classification for those which he is using in this field. When the library begins to overflow and books have to be taken elsewhere, it would seem wise to take out a definite classification, or the particular volumes will slip out of mind. "Culling out" a library, except for purposes of sale or distribution to others, generally means burying the culled volumes except at annual cleaning time. If all the missions or social service or sermonic volumes are put somewhere else, they are easily found on occasion.

If a library looks disorderly because it is strictly scientific in arrangement, the small and the large, the fresh and the ragged, stand-

ing together, that is one thing. But to have it higgledy-piggledy for lack of any order is unsuitable and injurious to clear thinking. Letting old papers lie around, fugitive pamphlets and magazines litter up the place, books stand upside down or lean carelessly, does not make for good sermonizing. Somewhere in the study or elsewhere there ought to be a filing case or cupboard where pamphlets, reports, leaflets can be loosely classified and put out of the way. All ministers need the moral courage to throw away most things of this sort instead of keeping them for some remote time when they may be serviceable. If they have real value, there are ways of conserving them without cluttering up all the premises. It is an immense task to straighten up a library; it is surprisingly simple to keep an orderly library straight. Yet almost any minister is compelled once a year to go rigidly through his library, replacing misplaced books, weeding out useless material, rearranging rows of books, renewing his own memory of his possessions. This necessity and diffi-

culty will increase with the growth of his library.

The average minister will find it a needless detail to make or maintain a catalogue of his library. If he is far enough along so that he has office help, it can be done without overburdening himself. But most ministers' libraries are compact enough to make a catalogue unnecessary. A speaker told our students that no minister ought to suppose that he has a library until it numbers at least 10,000 volumes. Such a library is out of the question for most ministers and not necessary for them. It is sure to contain a large amount of dead matter which merely increases its size. There are occasional experts in the profession who have and use many more than 10,000 books, but they are marked exceptions. Most ministers had better use the public library and other collections than accumulate such a burden. Certainly if his library is outgrowing his memory in any serious way, an owner can well afford to have it catalogued and so kept fully available. Until it does so, he may want

to keep a list for his own interest, but that is not really a catalogue, since it does not guide him to the location of a volume.

A minister's library ought to be kept constantly growing in his professional line. New books are essential to his expansion of mind and life. There is no magic by which the best volumes can be selected. Various lists are published (such as the semiannual list by the McCormick Seminary Library) and any minister can have his name put on the mailing lists of the principal publishers to receive announcements of new publications. Certain authors are always worth following, and any minister has friends whom he can trust in the matter of books on special lines. If he operates on a budget program, his book fund ought to be a recognized part of it, providing for at least a dozen good books a year, up to a hundred. He neglects the reading of new books at peril of his best life. Some of them he ought to buy; some he can draw from the local library in most communities; some he can receive from the nearest theological sem-

inary library, which is apt to loan books to ministers at cost of postage. It is generally wise to have some one place where books are bought—a book store, the nearest branch of one's church publishing house, some one dealer or publisher. Any of these can secure books of any publisher in any land, and has ways of learning the publisher of any book. Title and author are all one needs to tell a dealer. But the surest way to prevent mental and sermonic stagnation is a persistent use of fresh literature alongside the permanent literature which is at his command.

IV

The Minister's Desk

Ministers are tested in some degree by the rooms in which they study. A committee once decided not to recommend a minister for a vacant pulpit because they found in his study so little evidence of any hard work, such a scrappy room, such a messy desk, such a chaotic layout of books. "Very nice room," said a visitor in a pastor's study, "but too many places to take one's ease." The alternative is not a monk's cell, for a minister is in his study many hours, and it ought to be as attractive a room as he can have. The central fact in the room is the desk, the place where the minister habitually works.

Albert Barnes had two desks, one for standing, one for sitting. He carried on two lines of work—he stood for his commentary writing, and sat for his sermon study. Some ministers have two desks so that they can rest

occasionally or regularly by standing to write. Most are glad to have one good desk.

The preferable form has a flat top. The roll top is more frequently a nuisance. It keeps one's work always before one's eyes at the very points where it ought to be forgotten in hours of study. On the other hand, it is a place of escape for important matters which ought to be in evidence. Most ministerial desks are too small, forcing cramped action and making no provision for the number of books which ought sometimes to be laid out around one. The largest stock desk is six feet long and about four feet wide, resting on legs so that a student's feet are not shut in. An ordinary, well-built table is better than a small, wabbly desk on which there is not room for one's elbows. Let churches notice that a really generous desk is an excellent present for the minister, but nothing skimpy or small. Let them realize also that they will gain by seeing to it that the pastor has a large study-room.

On the desk, not entirely covering it, a good

plate of glass for the actual working-place is desirable. It is easier to keep clean than a whole glass top and it is easier to lift for the sake of keeping schedules and advance programs in view. Under this plate can be kept a list of the texts and themes of sermons and prayer meetings for several weeks ahead, so numbered that reference material is easily noted. His desk is a minister's place to work and he keeps away from it everything that does not conduce to this result.

The desk ought to be located so that when one's eyes are lifted the widest possible vision is given. It is good for the eyes and for the mind. It should never stand against a wall, for that stops vision. The end of it might be against the wall if necessary, but it is better to have it stand well out in the room. The light ought to come from the left side as the minister sits in his place. If there is possible room in the study for another table there ought to be one to receive loose material like magazines or papers whose use must be delayed. Many men work altogether on a table

and use the desk for storage. Just as far as possible a study desk or writing table ought to insist on the motto, "No admission except on business." The typewriter may be attached at the side and be readily available, but it ought not to be allowed to dominate the situation. A typewriter represents a man's outgo; his desk represents also his income of ideas.

It needs only the saying that the drawers of a study desk are not mere catch-alls where anything can be hidden away. They ought to be rationally ordered. Among their other uses, two spaces are needed which will bring satisfaction to a minister. One is a section for scratch paper, backs of printed sheets, fly-leaves of pamphlets that are being thrown away—anything that is not worth keeping in itself. It is on these scraps that a minister can make his rough notes or references as he reads, numbering them according to the sermons or other approaching opportunities that are in his mind. He can afford to be careless with such things because the paper is "waste," any-

way. As he makes them hastily he throws them into another section of a drawer, without classification, until a spare half hour when he can locate them regularly in their proper place with reference to the sermon or address they are to serve. When he has used them in final preparation he throws them away. If he ever finds himself wanting to put things away so that he can find them "five or ten years from now," he checks his desire with the thought that he will have plenty of material at that time and ought not to use this when he has grown beyond it. "Scratch paper" is a good safeguard against too much accumulation of old material.

Books for which there is frequent use ought to be kept near by so that they can be reached without leaving the swivel chair of the study desk. This includes concordance, dictionaries, reference volumes, encyclopedias, church annuals, etc., which can be in a revolving case or a small set of shelves. When a man has found a filing system which fits his mind and adds to his liberty rather than

cramps it, he ought to locate it somewhere near enough to be available, but if he never finds that system let him not despair; there are others.

V

Using Other Men's Materials

It is generally said that nobody can be original at any time. Certainly nobody can be original all the time. We are all debtors to one another. Some debts we can trace; most debts are unconscious. Dr. Watkinson made it a rule never to use an illustration which he had reason to think anybody else had ever used for the same purpose. He browsed constantly in fresh fields, especially those of science, for illustrations. Most men cannot do that. Some of their illustrative material is sure to be borrowed. Probably such material lessens rapidly as one grows older, and it is to be hoped its quality improves, for most borrowed illustrations are so obviously doctored that larger sagacity makes them objectionable. For this reason it is well for ministers to avoid books of illustrations as they would a plague. Leave them for laymen

who have not time to find their own material. They constitute the delicatessen type of ministerial cookery and delicatessens have never been able to make a happy home. They are an escape, not a permanent refuge.

Nothing can be more reprehensible in this field than ministerial use of the product of "sermon factories" furnished at a few (or many) dollars apiece. The circulars are sometimes very specious, and the worst feature of them is the "commendations" from gratified clients which they contain. It is to be feared that there are ministers who use this method of appearing to think, or the firms would have met their deserved failure long ago. It is ordinarily sheer dishonesty to use such products.

A wise minister can read sermons with great profit, but it is seldom wise to read great sermons on the themes immediately before one for the pulpit. Too much of the other preacher enters into one's own work. Most of us cannot wisely use another man's plan in the form in which he uses it, unless it is so

obviously the logical one that it is the property of anybody who can think. There are a few standard plans which do not belong to anyone and it is not wrong to use them, no matter how many others have done so.

Ministers do not merely read sermons; they study them. They want to learn the secrets of their strength and to secure those secrets in their own preaching. But the secrets of strength are seldom in detailed plans, or illustrations, or expressions. They are in the treatment of ideas, and ideas immediately become universal property when they are expressed, though the way of expressing them may belong peculiarly to one person rather than another. It is not the idea that is to be avoided, but the way of expressing it. For this reason it is eminently wise, in making notes, to add a reference to the source of the material, so that one can know whether he is free to use it as it stands or not.

There are two kinds of minds—the tubular and the chemical. The tubular mind takes in the material of other men as at one end of a

tube and runs it out at the other end very much as it was received, possibly somewhat more tepid for the time it took to pass it on. The chemical mind receives material from all sources and works it over into its own product, very little going out just as it came in, most of it transformed by personal processes. The tubular preacher quotes a good deal; the chemical preacher probably uses quite as much material as the other, but it is his own by the time he uses it.

The tubular preacher often impresses a congregation as a very wide reader; the chemical preacher's reading is revealed rather in the richness of his own mind. Charles Lamb was once asked where he got the matter of one of his essays. He replied that he had milked three hundred cows for it, but the butter was all his own.

If anyone holds the theory that it is better to borrow good material for sermons rather than originate poor material, the test of his sincerity is whether he makes that perfectly obvious to his congregation. Let him say,

"This is a sermon of Phillips Brooks' this morning, and not my own," or, "My outline and illustrations this morning are all from Dr. Watkinson's sermon on this text and are not my own," or, "I am using this morning a sermon that I bought recently from a company which sells such things to ministers." There is no law against any man doing this, if he thinks it best for his people. But it ought not to be done unless it is also said. How long would the average minister last if he said this or if it was known that he did it? The theory can be decently worded, but it will not work, and that is a serious defect in a theory.

Instead, a wise minister keeps his notebooks running all the time and seizes sermon suggestions eagerly from any source, keeping far ahead of his immediate needs. All is grist that comes to his mill, but he does the grinding himself, and the outcome is his own flour, no matter who brought the wheat.

VI

The Minister in His Pulpit

A minister in a pulpit is a very conspicuous figure. Even when he is sitting behind the desk his manner is important. Gentlemen do not "slouch" in public places, and he cannot properly lounge in his pulpit chair or settee. Nor must he sit like a ramrod, stiff and unnatural. Somewhere between those poses he chooses his posture, sitting like a self-controlled gentleman. He does not swing one foot up across the other knee, nor throw himself back in the chair in a nonchalant manner. His hands are never in his pockets; they do not belong there, even in the social presence of ladies; how much less in such a presence as this!

It is an open question whether crossing the knees at all is wholly proper in the pulpit. Some ministers scrupulously avoid it, on the ground that it gives a negligent air to the body

and gives one of the "less honorable members" an undue prominence. Crossed knees are a mark of relaxation, and a minister is always to be instantly ready for action in his pulpit. Take a look sometime at a row of divines sitting on a pulpit platform and see how their feet look; odds are you will think they are better on the floor than swinging!

The minister enters his pulpit quietly and reverently, never bustlingly and nervously as though the business might as well begin, since he has arrived. If possible, he should come from another room, not spending the preceding moments buzzing about the place of worship, shaking hands with people or making last-moment arrangements about the service or the announcements. In theory he is not just a good fellow who happens to be doing the talking today; he is a man with a commission from God who wants to be at his best when he discharges his commission.

Some ministers practice the beautiful custom of laying aside everything they may have in their hands upon entering the pulpit and

stepping first of all to the pulpit Bible, and opening it either at the reading lesson or elsewhere, as a kind of warrant for their presence. This is done with care and dignity. The Bible is never "slammed" open or shut. During the last stanza of the last hymn, or at some equally appropriate time, the minister closes the Book with respectful dignity, as though the warrant were returned fulfilled. He does not close it at the end of his sermon, as though there was no more use for it now that he has finished. Nor does he ordinarily leave it lying open after the service. Some churches prefer to have the Bible lying open on the desk at all times, even when the building is closed. In such churches there is manifestly no occasion to open the Book or to close it. In some Scotch and English churches an official of the church enters the pulpit with great dignity immediately before the appearance of the minister, bearing the pulpit Bible, which he leaves open at the appointed passage. This accomplishes the purpose suggested already—finding the

warrant for the service and especially for the presence of the minister in the open Bible.

After opening his pulpit Bible or taking his place, the minister composes his mind in a moment of silent prayer, sometimes kneeling, sometimes sitting. This occurs even though he has just come from the intimate circle of officers or others which so often precedes his entrance into the pulpit. He does not proceed then to take an inventory of the congregation. He gives heed to the voluntary, if it is still in progress, and is ready to rise with the people for the Doxology or whatever constitutes the first united action of the service. And, if there is a hymn to be announced, he does not call it "beginning" or "opening" the service, if the organ has been playing. The service begins with the voluntary, if there is one.

The minister sings, as he expects others to do. A healthy man need not "save his voice" for the sermon. He ought not to shout in the hymns. Who should? If he honestly cannot sing, and would not if he were in the pew, that

is one thing. But if he is "caring for his voice" and so is silent while the others sing, he needs a few lessons. When the choir sings, he pays the same careful attention to it that he expects from the choir when he preaches. Looking over one's notes or notices during an anthem is an inexcusable breach of etiquette. It is almost as bad as carrying on a whispered conversation with another occupant of the pulpit. One's sympathy is with a minister who said that the only time he felt murderous was when a visiting minister kept leaning over to whisper to him during the service. Details of the service ought to be settled before entering the pulpit.

Scripture readings are carefully studied beforehand, so that they can be intelligently read, with no balks at proper names or strange constructions. The readings are clearly announced and are closed in some suitable way so that due honor is done to the august revelation just read. Indeed, the whole service should be reviewed in detail beforehand, with all its special remarks and phrases deter-

mined. The preaching is earnest and sincere, with no "perspiration in place of inspiration," and it comes to a climax in a few sentences of prayer which are foreseen. The minister comes out of the pulpit as out of a place of privilege, not leaping down the stairs as though he thanked God that task was over, nor hastening as though the rear door and its handshaking compared with the high dignity he has just experienced, for it does not. It is an amazing thing to stand in a Christian pulpit, with all it implies, and every man who does it ought to keep himself reminded of the fact.

VII

Pulpit Reading of Scripture

TWO occasions occur for pulpit reading of Scripture.

1. During the responsive reading it is desirable that the congregation stand, as a mark of respect for the Word that is being read. In Jesus' day the Scripture was always read standing, though the people did not often read it. This reading should be followed by the Gloria Patri which was prepared as a closing expression for the Old Testament Psalms, to bring them at once into suitable line with the Trinitarian service of the New Testament. Some setting of the Gloria should be agreed upon which the people can sing intelligently. The last verse of the responsive reading should be read in unison by minister and people, but it should be made an accepted custom of the church so that the minister will not need to mention it.

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The reading should be announced very distinctly and reasonable time given for locating it, whereupon an understood signal should be given which would bring the people to their feet together. The signal may be a certain form of completing the organ phrase which follows the announcement of the reading, or the rising of the choir, or a second announcement of the reading. There is considerable disfavor for the use of such phrases as "We rise to read," or, "The congregation will stand," and also for the lifting of the minister's hands in signal to the people, though both practices have excellent exemplars. The congregation can learn that when the minister, after a moment's delay, announces the reading again, it is to rise.

The minister must watch his own half of the reading carefully, seeing to it that his voice carries on from clause to clause so that no half-attentive observer is caught beginning before his verse is over. Sometimes a verse seems to end, though another clause is yet to be read. Such verses need to be read with sus-

tained voice to protect all worshipers from embarrassment. Whatever customs are adopted in such matters should be adhered to regularly and never altered except deliberately.

2. The Scripture which the minister alone reads taxes him more. It should be announced in order of book, chapter, and initial verse, as the sermon text should be announced also. When a minister says, "The text is from the eighth verse of the sixth chapter of Jeremiah," it is certain that half the people have lost the first part before he is through. Let him locate the major fact first: The book of Jeremiah; then the chapter; then the verse. Minds move more naturally in this direction.

The reading should be carefully and minutely studied before the minister enters the pulpit, every word and accent determined and the phrasing made wholly intelligible. It is painful to see ministers balk at proper names or strange constructions. It is even more painful to note the dead, toneless, unimpressed way in which ministers sometimes

read the Scripture. Nothing is gained by going to the other extreme and reading dramatically or oratorically. A worshiping woman once expressed the matter well when she said, "Our minister reads the Bible as though he loved it."

Committing the lesson to memory or almost so is for most men an affectation and is apt to get on the nerves of solicitous hearers who dread the breakdown that some men experience in such attempts. Also, it attracts undue attention to the minister. Generally it is better to read the lesson from the accepted version of the congregation and certainly not from some palm-sized little book whose very appearance sacrifices dignity. When an unusual version or translation is used, the people ought to be told, so that they can watch for striking changes from the phrasing to which they are accustomed.

The pulpit Scripture lessons ought not to be over-long, because it is difficult to hold attention to mere reading. Each man ought to devise some phrases for closing the reading

that indicate a sense of completeness and a recognition of the peculiar value of what has just been read. If the reading is followed by choir music, the closing phrases may helpfully lead into the idea then to be presented. But the choice of the phrases should be made before entering the pulpit. Comments during the reading are seldom wise; generally it is better that the passage be left to bear its own witness, though of course there are sometimes explanatory words that may be introduced. Ministers should remember that good pulpit Scripture reading is one of the severest tests of ministerial efficiency.

VIII

When Visiting Ministers Are in the Pulpit

THE courtesies of the pulpit are often offered to visiting ministers when the pastor himself is present. There could be no set rules about such cases, of course, because circumstances alter them. In general, however, wide usage runs in such lines as these:

The visitor precedes the pastor into the pulpit and the pastor precedes in leaving it. All the parts of the service and the places of sitting are arranged before approach to the pulpit, so that there is no consultation in presence of the people or "After you, my dear Alphonse," which is so often witnessed. The pastor is the manager and his word determines what is done. He takes his usual seat, since he is still the pastor, and the visitor sits where it is arranged, the pastor naturally sitting where it is most convenient during sermon

time. Usually the visitor, if he is to preach, reads the Scripture lesson, being allowed to find the place in the Bible when he first enters the pulpit, unless the custom of the church is otherwise. He offers the brief prayer at the end of the sermon if there is one. He also pronounces the benediction, and this is arranged beforehand so that there is not the usual heads-together consultation during the last hymn, after which the visitor nods his head and the congregation understand he is to do what they knew all the while he would do. The pulpit is no place for conversation, and if a visitor insists on talking to the pastor the pastor has the privilege of not asking him to come again. If the pastor talks to the visitor, the visitor has the privilege of not coming again. Everything can be arranged beforehand unless one or the other is too feeble-minded to remember so long what he is to do.

The pastor offers the "long" or pastoral prayer, because he alone knows the needs that should be voiced. He introduces the visitor in connection with the other announcements,

or, better, when he is announcing the hymn which precedes the sermon, so that the visitor may begin his preaching without self-consciousness or sharp sense of the introduction to which he has to conform.

A hymn-book and full equipment for the visitor's part in the service ought to be provided without the distracted searching and signaling which so often mar a service. If it is the custom of the pastor to go to the door after the benediction, he ought to have one of the officers come at once to the pulpit stairs to care for the visitor, since it is seldom desirable that he shall go to the door. People who want to speak to him can come where he is, as they ordinarily do with guests. The official can do all the introducing needed when individuals come, and it will relieve the mind of a thoughtful visitor to find that he is not breaking too greatly into the custom of the pastor.

A visitor is often helped by having the pastor join the congregation when the sermon begins, and sometimes the pulpit is not a

convenient place for an auditor as well as a preacher. In this case, if there is a closing hymn, it is perfectly proper for the visitor himself to announce it and thus to close the service, which he takes at the beginning of the sermon time. It is seldom good form for the pastor to say laudatory words regarding the sermon after it is preached. They can be taken for granted or gratefully avoided, as the case may require. Nor is it necessary for the pastor to tell the people that he knows all of them will wish to come forward and take the hand of our brother, since he may be perfectly sure that some of them will not really wish to do it except in the most unusual conditions. The whole relation between pastor and visitor is kept virile and sincere. They are "helpers together in the work of the Lord."

If there are financial considerations connected with the presence of the visitor, the details are attended to by a church official rather than by the pastor. An envelope can be handed him unostentatiously.

IX

The Ministerial Voice

It is too bad that there is any such thing as a ministerial voice. A calamity befalls some brethren as they ascend the pulpit stairs; they start up, talking in a perfectly normal voice, but they reach the top with a marked change of pitch and accent. Teachers of public speaking differ about the wisdom of a certain oratorical manner in the pulpit, many of them disapproving the "conversational voice" during a sermon. But nobody approves a manner which at first must be an affectation, no matter how natural it may later become.

The "ah" habit is a peculiar pest of ministers. Those who fall into it surely do not know it, and no one is quite brave enough to tell them. One wonders whether their wives are so used to it that they do not notice it, or so afraid of their liege lords that they dare not mention it, or so worshipful of their

heroes that they approve it, but certainly something is wrong when any wife will allow a man to fall into ways that are besprinkled with "ah's." "We—ah—pray—Thee—ah—to—ah—help us all—ah— to do our—ah—best—ah." There is no excuse or defense for it, but it is unhappily common. Some wives may be worn out with telling their husbands about it, and these husbands may think it is a mark of something desirable, but of what? Generally it indicates a hesitant mind or a limited vocabulary at the beginning. When a man is not quite sure what he wants to say next, he strings out what he is already saying until he gets something ready. As his mind and vocabulary are enriched (if they are) he ought to discard that protective mechanism.

The reverential tone is another ministerial bane. Reverence is to be taken for granted and every tone and manner in the pulpit, particularly in prayer, should indicate it. But the "pious tone" is a curse. The "Ah, my deah brethren," and the "O majestic, unseen Presence" style are only less bad than the

"Well, fellows, here we are" and "We come to you, Lord" style. Any man can measure himself by asking whether he would tell an usher to close a window in the same tone in which he preaches his sermon; if it would sound silly to speak to an usher in his sermon voice, odds are he has a bad one and ought to end it. On the other hand, he may ask himself whether he would address a President or the Governor of the state in a more respectful tone than the one he uses in prayer. When we read that certain great ministers always seemed in prayer to be "talking with God," we must accent the final word; they were not talking to a seminary chum or to the grocer. Stilted, pedantic phrases have no place in prayer, and they always make for affected reverence, spoiling the naturalness of the voice. Affected reverence is only a form of pretense, and that is badly out of place in a minister anywhere.

A bad ministerial habit is that of dropping the voice at the end of sentences or for the purpose of awesomeness. Few men can whis-

per audibly across a building, and slightly deaf people are greatly annoyed by losing the voice of the speaker just at the critical word. Over against this is the sing-song voice that is never allowed to fall to lower tones. Sentences are ended in this voice on an even tone, with no indication of completeness, and the result is wearisome. There is a bad shouting habit which grips some men, which they mistake for earnestness or even eloquence. Lyman Beecher said, "I always holler when I have nothing to say." On that basis, some brethren seldom have anything to say.

The pathetic voice is a bad one. It is specially liable to appear at Communion times or at funerals. In it one seems to say, "Isn't it sad how good God is?" or, "Our dear brother has gone to heaven. Isn't it awful?" Now, of course, the Communion is a memorial of death, but so it is a promise of life. And a funeral is a time of sorrow for the bereaved, but it is the business of the minister to turn their sorrow into joy, not to deepen it by a "holy tone." Let him be a normal, serious,

never trifling speaker, and his tone will take care of itself.

He need not be afraid to join in the hymns lest he overwork his voice; it will do his voice good under ordinary conditions. Unless his throat is diseased, in which case he should see a doctor instead of coddling himself, he will find that singing deepens and steadies his voice. He had better not lead the singing, unless it is necessary, and he ought not to "bellow," anyway, but normal use of his voice during the hymns is good for him and helps in the preaching. If he finds he cannot both sing and preach, it is because he is using his voice badly and he ought to take some lessons at once. But let him give his wife, or some one even more candid, entire freedom to tell him his defects and then let him accept the suggestions with no sulking or self-defense. He may then turn his most dangerous weaknesses into a most valuable asset.

X

The Minister's Phraseology

Ministers have to talk a great deal, and most of their talking is so public that errors or solecisms are very conspicuous. Moreover, they are severely judged at this point by many people. When a man has gone through college and seminary and presumably has read and heard a great deal of good English, it is distressing to hear him use bad grammar or talk so loosely that subjects and predicates, pronouns and nouns, singulars and plurals lose relation to each other and wander drunkenly in all directions.

Probably all of us know what we ought to say and recognize an error the instant it is pointed out to us, or we have books that would set us straight, but we talk without thinking and fall into habits of speech which we could never defend. For example, any minister knows better than to say, as a visitor did in

our chapel within a year, "Bless he who is about to speak to us." In another service a man urged, "Let Dr. Blank and I have your thoughtful hearing." Many a man seems to need a rigid course in the use of pronouns; they are worse butchered than anything else in the language.

Or take the horrible phrase, "Shall we pray?" or, "May we sing?" It sounds like taking the ayes and noes on whether we shall pray just now or sing this or that hymn, whereas there is no one to decide whether we shall pray or sing but the minister himself. It is a banal habit with no literary defense. The minister does not ask the people what shall be done; they have come together asking him what they shall do. Therefore, he says, "Let us pray," or, if he is anxious about the close relation of that "s" and the "p" he says, "Let us all pray." And he says, "Let us sing this-or-that," or, "Our (or, The) hymn is so-and-so." He does not add, "Let everyone sing heartily," because the expression is purely mechanical.

When he thinks out the meaning of what he is saying, the proper terms suggest themselves. At the table, he calls on some one to "ask" the blessing, to "give" thanks, or to "say" grace. In the public meeting, he calls on some one to "lead" in prayer, or sometimes to "offer" prayer, to "offer" the invocation, or "pronounce" the benediction. He "administers" the sacrament, and the sacrament is "observed" or "administered"; he "solemnizes" marriage or "performs" the marriage ceremony (he never "performs" a marriage); he "conducts" the funeral service, and the funeral services are "held"; he "announces" a hymn, "receives" an offering, "takes" a collection (he never "takes" an offering); the people "make" an offering, or else "we make our offering to the Lord"; he "gives" the notices and "makes" the announcements, unless he is able to dispense with the whole diverting business; he "introduces" or "welcomes" a speaker and "presents" an orator; a sermon is "preached," a charge or an address is "delivered," a eulogy is "pronounced," questions are "answered,"

problems are "solved," difficulties are "cleared" or "overcome."

Moreover, the accurate minister is in deadly antagonism to the "Reverend Blank" habit which has spread like a pestilence. The word "Reverend" is never proper in connection with a final name. It is not a title, but a descriptive adjective. A minister is a "Mister," like any other gentleman. "Reverend" tells merely the kind of a "Mister" he is. It is proper to say "Reverend Mr. Blank" or "Reverend John Blank" or "Reverend J. H. Blank," if one cannot say "Reverend Doctor Blank," though in most cases the "Reverend" can be omitted when the Doctor is proper. Sometimes it seems fitting to speak the degrees after a printed name, not as printed, "Rev. John Blank, D.D., LL.D.," but "Reverend John Blank, Doctor of Divinity and of Laws." This ought to be a rare occasion. When ministers speak of each other in conversation or address, it is proper to use the ordinary title "Mister" or "Doctor." But never under any circumstances "Reverend Blank." It is no

excuse to say that this practice is customary in small communities; so are swearing and bad grammar.

Attention has recently been called to the custom among ministers of speaking of other ministers with the last name only, and specially of referring to prominent clerical brethren in that way. The critics note that lawyers or bankers or doctors do not follow this custom with anything like the freedom used by ministers. Some observation supports this criticism and suggests the question whether it is a good practice. Laymen ordinarily use titles when they speak of well-known clergymen. Shall not ministers reply with the same courtesy, observing it as well among themselves? The custom probably arises from a comradeship among ministers that is closer than in any other group, but it may easily go beyond the bounds of the finest courtesy.

The phraseology of prayer is peculiarly important. Common usage suggests a different set of phrases—"thee," "thou," "wilt," "hast," etc.—many of them needing to be learned

with care. Some ministers rebel against them and like to say "You" to God in order to express friendliness. But the case is made impossible when a minister is inconsistent and mixes the two forms. Here is one quoted directly: "Almighty Father, we know You are ready to give us Thy love and Your presence and we ask You to overshadow us with Thine everpresent Spirit." Of course this is inexcusable. Worshipers cannot pray in such terms. No minister can call it "leading" in prayer when he drives people away from the spirit of prayer by clumsy rhetoric and bungled English. He makes himself foolish when he tries to be pedantic with God, but he is equally foolish when he addresses God in the terms of cheap street English. If he wants to do that in his study, he may do so, but he is beyond his rights when he confuses his leadership of other people for a whim or in mere ignorance.

Ministers ought not to be pedantic, but in the best sense of the word they can afford to be purists. Correct English is a most virile

speech. Ministers owe it to their people to use it. Unless a man is very sure that it is automatic with him, he must put his thinking power into it. Then verbs will reveal their real meaning and phrases will take their proper order. No sensitive hearer ought to be kept on the anxious seat lest his pastor make a blunder that will be humiliating. Let him preach the Gospel in bad English rather than anything else in good English, but nothing fits the Gospel better than fine English well used.

XI

Preaching to Children

There is a "knack" in preaching to children, but even the least endowed minister can learn something of it if he cares enough. The two dangers are: preaching over their heads, and talking "down" to them. Children seem specially scornful of twaddle and baby talk, and they frankly lose interest in things that go over their heads. A simple sermon is not a surface sermon, containing only some commonplace ideas. It is more frequently a great idea so thoroughly thought out that it can be clearly and simply expressed. A really good children's sermon is often more enjoyed by adults than sermons prepared for themselves.

Some ministers have a brief sermon (not a "sermonette," by all that's decent, and "sermon" is better than "portion" or "message") for the children at each morning service, lo-

cating it just before the second hymn, which is often made part of this sermon. In some churches the children then leave the sanctuary. If they leave for home or the streets, this is a doubtful policy; if they go to some other part of the church for another type of worship, it is often helpful. Some churches maintain a collateral service during the morning church hour, specially devoted to the needs of children, but of course this is often impracticable. Many ministers and parents prefer to have them remain for the rest of the service, seeing to it that they receive their morsels as it goes along. The idea that a church service is too long for a child seems sentimental rather than sensible, in view of the many changes of posture and practice of a congregation. Some adults recall their finest religious impressions at such services.

In case the children's sermon occurs during the church service it will be only five or six minutes long. It consists essentially of a short text, which children can easily remember, a clear-cut illustration and an application,

not too detailed and kept as close to the thinking of daily life as possible. It may easily lead to the hymn, the illustration taken from some event connected with it or its writer. The sermons ought to have a rich variety. Some men can use "objects" handily; others had better let them alone. Unreality, crass idealism, stories of impossible or unhealthily good children, precocious piety, and uncanny ruin of bad people, spoil the sermon. There is a sturdy common sense in most boys and girls that cuts through all such things; here the minister is safest when he comes "as a little child." A children's sermon is harder to prepare than several adults' sermons, but it repays the labor.

If the sermon is an occasional one, either annually on Children's Day or once a month or at a special service, it will still be brief but can well occupy from eighteen to twenty-five minutes. The illustrations are more numerous, but are kept as closely consistent with each other as is feasible, and the main points of the sermon are made plain. The short text

ought to be used frequently, and if it is based on a Scriptural incident the main elements of it ought to be kept clear. Intelligent repetition helps such sermons greatly. If there is misconduct among the little folks, it is not wise to rebuke it or to demand attention. It is harder to hold the attention of children, but if it is earned it will ordinarily be given.

If the sermon occurs each Sabbath, it is often helpful to provide each child with a simple notebook in which the date, the text, and something remembered from the sermon can be noted by the child. Occasionally these notebooks can be called in and some form of recognition, a small book or card, be given for faithful attendance and attention. The books are a revelation to the minister, for they make it plain how he can be misunderstood in his simplest utterances. In one large church these books were prepared each year in fairly permanent form and a regular roster of attendants was kept, the children ranging from six to fourteen years.

In the actual preaching, ministers wisely

avoid the expression, "children," using "boys and girls" instead. Plenty of boys are willing to be "boys" who object to being grouped with "children," who seem to them little folks.

Very often the sermons can fall helpfully into series, one being carried over into the other day by day. There are excellent volumes of children's sermons and they may well be used, but they are not wisely reproduced. Often they are Saul's armor for small Davids, and ministers had better find their own way, helped by these masters. Let a minister have a place in his notebook or his sermon file for incidents of all sorts which he can use in children's sermons. They will accumulate faster than he can use them if he gives them a chance. If he can keep along with some of the children in school life and get an occasional illustration from the section of history or geography or literature which they are studying, it will help. School teachers will often give a minister an incident of the classroom which he can use, reminding the participants of it. He has to live with his children's sermons as he does

with his main sermon, and it is well if the children are never out of his mind even in his greatest sermonic effort. A direct word to the young people in the congregation is always appreciated by their parents as well as by themselves. It is not always practicable to have a special sermon for them, but no sermon ought to be wholly out of their reach. If it is, be sure it is also out of the reach of a good many adults in any congregation. When an idea is brought within reach of a child, it is where many grown people have to find it if they find it at all.

XII

Preparatory Service for the Lord's Supper

Our Scotch and Covenanter forbears never allowed Communion Day to slip up on them. They got thoroughly ready for it. About all we have left of their customs is the preparatory service or lecture, which is generally held in place of the mid-week service of the preceding week. In a few instances an extra service can be held later in the week expressly for this purpose. In rare instances a series of group prayer meetings covering the whole church can be arranged during the preceding week. In any case, the preparatory meeting becomes an integral part of the Communion observance.

Special effort is made to secure a large attendance. A notice of this service and of the Communion would regularly be posted to all the members, urging their presence. At least once a year this notice might include a card

for each member, to be dropped in the offering at the sacrament if the member is present, or mailed to the church with some indication of the reason for his absence. Once a year, also, the notice may be sent to all nonresident members, giving them opportunity to report and to take their part in the benevolent offering which usually marks the sacramental observance.

The pastor leads and makes the address or conducts the meditation, arranging for such other participation as will be helpful in clearing the way for a true celebration. Some one member of the choir could be asked for a solo, or it may be magnified into a regular service with full choir in attendance.

The address or "lecture" of the preparatory service should lead directly to the coming observance. The minister will do well to lay out his preparatory themes in a series for the entire year, letting them be connected in his own mind, and perhaps connecting them in the minds of the people by a brief review of earlier ones at the opening of the present one.

In the addresses themselves, or independently during the service, there ought to be explanations of difficult elements and passages involved in the sacrament. For example, the verses in I Corinthians 11, immediately following those ordinarily read at Communion, are very troublesome to many people. What does it mean to "eat and drink damnation" to oneself? What is it to be "guilty of the Lord's body"? Then, what is it we really do when we take the elements? Why do Romanists and Protestants differ about them? Why do some churches celebrate communion every Sunday, others once a month, others less frequently? When there are new members to be received, it is helpful if the actual practices of the celebration are explained. What ought to be the nature of the prayer offered by the individual worshiper when he receives the elements? Such explanations are helpful at least once each year. They are specially important if the new members are young. In that case the whole service can be helpfully

explained, though it may be assumed that this has been done in the communicants' class.

A series of preparatory lectures for a year could cover the four common names of the event—Communion or Holy Communion, the Eucharist, the Lord's Supper, the Sacrament. Another series could expound the four accounts of the sacrament, explaining why no record of it is found in John and is replaced by the one in Paul. Another series could trace the history of the sacrament from the Passover to the present time, requiring at least four evenings. Each lecture, covering not more than thirty minutes, would have a direct spiritual bearing on the next Sabbath and would bring worshipers to the sacrament with prepared hearts. There would not normally be any considerable opportunity for lay participation in this meeting in the form of comments or remarks, though several would be called on for prayer.

If any members have died since the former Communion, each should be mentioned with an appreciative word. A prayer of gratitude

for the lives lived and of petition for the church as it still "carries on" will be natural.

It is well at every preparatory service to suggest that each worshiper do some distinctively Christian thing before Sabbath solely because of love to Christ and as a preparation for the sacrament—such as making a gift, sending flowers to an invalid, writing a letter to a neglected person, visiting a shut-in, definitely seeking to win some one to the Christian faith, lifting somebody's burden in the name of Christ. This makes a warm-hearted observance and should become a habit of believers.

There will normally be an official meeting at the close of the preparatory service, when candidates are received into membership, probably the principal one of the season, though it is to be hoped that no church makes this the one opportunity for doing so. Such an opportunity ought to occur each week in most churches, even if the public recognition of members occurs only on the sacrament day.

XIII

Administering the Lord's Supper

THIS note deals only with details. The main facts are taken for granted. Some churches can have special services for the Communion, but most use the closing part of the regular morning service four or five times (not too often) in a year. In cities there is a growing custom of alternating the observance between the morning and evening services month by month. It ought to be made an event, thoroughly announced beforehand, and very much in the people's minds when they come to it. The service ought normally to be no longer than the regular service, the other parts being shortened or omitted so that the sacrament can be administered in a dignified, unhurried manner within the usual time allotted to worship. In most cases it is best to allow no break between the earlier part of the service and the sacrament; indeed, if "the

sacrament is the service," as we often say, it will be doubly beneficial for "visiting worshipers" to witness it, even if they do not participate in it.

It is best to receive new members (if this is the custom) early in the service, probably at the end of the first hymn, so that it may be off the minds of the new members and may not throw all the unusual parts of the service together. The "communion meditation," which is the sermon, would be directly appropriate to the Communion and would be closed by a choir selection exactly carrying it on. This may be a hymn or a short, devotional number with perfectly distinct words, never anything complicated or showy, and never divorced from the thought of the sermon. During this choir number, the minister goes down from the pulpit to the table and the elders or such officers as distribute the elements to the people come forward to their places, the attention of the people being held by the music. At the table itself, the minister says nothing except Scripture, prayer, and the invitation to

participation. In the main prayer of the sacrament he includes thanks for "the glorified dead" who have partaken of this sacrament in the past. This is no prayer for the dead, but it renews the fellowship of many families. The symbolic act of breaking the bread ought to be performed with dignity. Anything like fumbling over the entire plate or breaking several bits into crumbs hurts the worship. One piece is enough to break. The officers have an understanding about when to rise to receive the elements and exactly where to go in serving them. If the organist is both capable and sensible, he may play familiar hymn tunes during the distribution, using two or three stanzas of each hymn distinctly enough so that they can be followed by worshipers without unsettling their own meditation and prayer.

As the officers gather in the rear of the church to return to the table, the organist leads into a familiar hymn which all the people sing, without announcement and without books. The choir leads, but does not rise. After the

bread "My faith looks up to Thee" is appropriate, and after the cup "Just as I am," singing stanzas enough to occupy the time of the return and the serving of the officers by the minister. If it is not practicable to have organ music during the sacrament, the minister or some one in the choir or elsewhere can start these hymns. They add the note of joy to a service which must never become lugubrious even though solemn. Since it takes time to give the trays of individual cups to the officers for distribution, the minister repeats great Scriptures appropriately as he does so. Where individual cups are used there is considerable disfavor of the idea of delaying individual partaking until all are served. It makes this element different from the use of the bread, it could have had no parallel in the original observance, and it lessens the individual accent of the sacrament in order to stress its social accent. Generally it is better for each communicant to partake when he receives the cup, as he does when he receives the bread.

After reminding the worshipers that "they

sung an hymn" at the close of the first sacrament and announcing the hymn to be used, the minister returns to the pulpit for the benediction, the officers remaining in their places. If there is a side room to which the furnishings of the table can be removed, this should be done immediately after the benediction; if not, the table should be covered during the singing of the hymn. It is not seemly for people to be crowding around it, obscuring its high meaning.

XIV

Bedside Communion

MANY individuals are greatly helped by receiving the sacrament of the Lord's Supper in their sick-rooms. It is seldom wise for the minister to suggest it in cases of transient, even though fatal, illness, because it overstrains a certain type of sick people and often adds to the anxiety of friends. If the patient or the family suggest it, in such cases it would seem eminently wise to administer the sacrament. In the case of invalids or aged and enfeebled shut-ins, the minister may well propose the sacrament, though it may be so far from previous custom that he will need to do it tactfully, lest he seem to be preparing for the immediate dissolution of the shut-in.

The natural time for such a service is on the afternoon of the regular Communion Sunday, and generally only once (or perhaps twice) a year at any one place, not having more

than one or two bedside services on a given Sunday and so going around the church annually. The elements are all prepared at this time and it makes a minimum of trouble for anyone. There are small communion "sets" available for such services, but most ministers prefer to use the regular vessels from the church as being more suggestive of the unity of the invalid with the people. An officer sees that the elements reach the sick-room; the minister ought not to have this responsibility.

An elder, or one of the regular administering officials of the church, always accompanies the minister and the custom of the church is followed when the elements are actually handed to the patient and his friends. Except in cases of nervous weakness, when quiet must be observed, some friends selected by the family are invited to be present—of course a very small group. Their presence is in no sense necessary; it may be helpful. The elements are distributed to all who are present, who would naturally partake if the service were in the church. This adds meaning to it

for the patient in making him part of a group of believers.

Everything turns here on the common sense of the minister, but ordinarily in such cases the people gather in the sick-room or in a room whose door opens into it, so that the patient or the aged person feels himself part of the group. A small table is spread with the elements, just as at church, in presence of the person specially in mind. A familiar hymn is quietly sung, led by the minister or some one familiar with it, and without books. All the people repeat together the twenty-third Psalm and perhaps the Apostles' Creed. The minister does not preach, but if it is wise he tells the patient and his friends what was the line of the sermon or the brief talk at the Communion service in the church in the morning, speaking of the new members received, and of anything else that may make this service seem a part of that larger one. Then the accepted passage from Paul is read, because that will bring back to the aged and to most patients many former experiences of the sacra-

ment. The elements are set apart in the accustomed way and are then distributed by the proper church official, being given first to the one for whom the service is specially arranged, afterward to all the others. This should not be protracted, for it is here that many aged persons and invalids feel the strain of the service, if at all, and it is meant to be comforting and uplifting. Another brief hymn is sung without books, such as "My faith looks up to Thee," or "Just as I am," or "Nearer, my God, to Thee," or "Jesus, Lover of my soul." Care should be taken that the tunes are pitched at least one tone lower than the usual key, so that the singing may be quiet and peaceful, more like humming than loud music.

The prayers should be brief and at some point the Lord's Prayer should be used, because this gives one more part which the person in mind may follow with most ease. If there are distant members of the family group and it can be done without stirring emotions too deeply, they should be remembered in the

prayer. Grace is asked for the invalid or the aged person and gratitude is expressed for the goodness of God that still covers him. The apostolic benediction is used at the end of the service because that is the church custom and it helps to give a sense of church fellowship.

Every care must be taken that the service never becomes gloomy or depressing. The tone of the minister must not be funereal nor his manner sad. The people, if they come at all, must not sit around as though at a solemn last rite. Everybody ought to be left cheered and refreshed, sure of God's love and goodness.

Subject to exceptional conditions, when the service is over the minister and people should leave promptly, not remaining to talk either with the special person involved or with one another. Such a service is exceptional enough for most people to leave them under something of a strain and the patient should be allowed to relax and think it all over in quiet as soon as possible.

The next day the minister drops in at the

house to see that the service is helpfully remembered and that its details were not too many for the peace and comfort of those for whom it was specially intended.

XV

Receiving New Members

Most churches receive new members publicly in connection with the regular celebration of the Lord's Supper, though customs vary widely. The reception is best placed early in the service, following the first regular hymn, so that its details and anxieties may be off the minds of the prospective members. The ceremony should combine warmth and dignity. Few men can use a book of forms to advantage for this purpose, as some can do.

Much turns on the number to be received. Ordinarily it is well to distinguish between those who come on confession of their faith and those who bring letters from other churches, but if the number is quite small both may well be received together, distinguished only in the announcement of their names. Sometimes all the new members are seated in the front of the church, but often it is more suggestive of the event if they are allowed to

sit at random in the congregation, young people with their families, etc., until their names are called, when they come forward in sight of all the people. If this is done, an officer of the church, elder or deacon, is at the front to meet them and to see to their proper locating without embarrassment to themselves. In many churches this official would naturally also officiate in connection with the sacrament of baptism, either bearing the baptismal basin or bringing the candidates to the baptismal font.

The members to be received by confession of faith come forward first, and those who unite by letter merely rise in their places, if the numbers are sufficient to warrant the distinction. After the simple promises suitable to the beginning of the Christian life have been made by the candidates, the minister calls all the members of that particular church to rise while they welcome the new members and promise to give to them help and receive from them help as God may give them grace. Then all present are asked to stand and to repeat

the most widely accepted declaration of Christian faith, the Apostles' Creed, which is followed by one verse of "Blest be the tie" and a brief prayer, which closes the ceremony. Some ministers find it desirable to greet each new member with a clasp of the hand and a personal word, but when the numbers are large this often proves taxing both for the candidates and for the worshipers, and few men are apt at the practice.

In baptizing adult believers upon their admission to the church most ministers omit the name, saying instead, "My brother (sister), believer in Jesus, I baptize thee," etc., the reason being that this act of baptism is not a "name-service" as in the case of infants. It is helpful to have quiet organ music during the entire baptismal sacrament, from the time the minister goes down from the pulpit to administer it until he returns.

The closing prayer of the reception includes petition for the churches from which new members have come, asking that their places may be filled by new workers and the courage

of those churches renewed by reason of the blessing they have given to this church.

When the candidates and the people respond to the promises (vows), they do so by raising their right hands, the minister setting the example as a signal to them. It should be carefully explained to the candidates before the service.

The first mid-week prayer meeting or social church service following the reception would properly be devoted to further welcome of the new members. They are urged to be present and each is put in charge of some older member or of a committee to see that all are started in the fellowship of the church as fully as possible. If there are children or quite young people in the group who cannot be present on a week evening, a message of remembrance can be sent them, with some reminder of the meeting. At this meeting the older members are expected to bear testimony to the value of the Christian life and of church membership, for the encouragement of the new members.

XVI

Infant Baptism

THE practice of infant baptism is so widespread that, although some ministers are never called upon to administer the sacrament in this form, it seems wise to include some suggestions regarding details that may be observed. Here, as everywhere, the sacrament itself is the major thing, not the details of its observance.

A typical Protestant minister "baptizes" a child; he does not "christen" him, for that word historically means to make a Christian out of him, and few Protestants think it does any such thing. There is an old word, entirely disused now, "chrisming," which means merely anointing or putting a chrism on the child, which is sometimes supposed to be the root of this other word, but instead it goes back to the same root as Christian. "Christening" is a liturgical word which nonliturgi-

cal people use only because it is popular. It is not on record that anybody has been hanged for using it, but I remember Dr. David Gregg saying that he would "be hanged if" he ever would use it! The baptism of infants occurs in the regular church service whenever practicable, partly because it is a church and not a family service, and partly for the witness which it bears before men to the faith of the parents. The infants sometimes weep during the service, but it has never ruined a worshiping soul to hear a child cry.

The baptism should always be preceded during the week by a full understanding with the parents regarding the vows they are to make. When they are standing before the congregation it is too late for them to decline any promise that is proposed. The rule in most churches is that at least one of the parents must be a member of some evangelical church. This rule will never be hard to enforce if the vows of baptism are made clear beforehand to parents. Non-Christian parents will not promise intelligently to train up a child in the

nurture and admonition of the Lord, nor to pray with and for him, nor to bring him as soon as may be into the open and acknowledged fellowship of the church. Yet surely these promises are implied or expressed in any reasonable vows of baptism.

The sacrament should be administered as early in the regular service as practicable, preferably at the close of the first hymn, so that parental anxiety or concern is soon relieved. During the singing of the last stanza of this hymn, the pastor goes from the pulpit into the anteroom where the parents and children and an elder (or the proper church official) are waiting. When the hymn is ended, the pastor and the official come into the sanctuary, followed by the parents with their children. The pastor says, as he enters, the familiar word in Mark 10 : 13-15, saying it clearly and tenderly as a beautiful fact in our faith. The official bears the baptismal basin, if one is used, or arranges the parental group around the font, if one exists. He shows the parents their places, thus saving

them from any self-consciousness or wonder as to their movements. The minister ought to make himself independent of any book or other formality, but ought never to lose his dignity or tenderness. His word to the parents will be brief, yet never hurried, and the vows will be worded distinctly with clear intimation to the parents as to their response. Some ministers take the child in their own arms for the actual baptism. This is not according to the theory of the service, but it is too beautiful as some men do it to be abruptly rejected. The theory is that the parents retain the child because they share with him the meaning of the vows. The prayer at the end of the sacrament should be very brief, but thought-out and worthy. Then the official ushers the group out of the church into the anteroom, the minister entering the pulpit again without leaving the sanctuary.

The suitable expression in the baptism is: "Robert William, child of the covenant, I baptize thee," etc., the family name not being used. When the minister returns to the pulpit,

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he announces: "We have thus witnessed the baptism of Robert William, son of Mr. and Mrs. James Blank. May God bless the lad and make him a blessing," or some better form of words which he can easily arrange.

It is helpful to have the organ played very softly *throughout the entire sacrament.* Any choir selection ought to be used as the parental group leave the church and not as they enter nor during the sacrament itself. There are beautiful selections available for any choir, suitable for that point in the service.

This service has such rich value that a minister is responsible for making it beautiful and tender and as informal as real dignity will permit.

XVII

The Mid-Week Prayer Meeting

THERE is no text in Scripture that requires a mid-week service of prayer and it is not an item in any Confession of Faith with which I am familiar. Brethren who delete it from their programs are doing nothing particularly novel. It is a comparatively late church practice to have it at all. However, an ungodly man has suggested that people who profess to love one another and the Lord as Christians do, and yet have no desire to see or greet one another nor to worship him collectively except on Sunday mornings, have their love under strong control and are not apt to be carried to any extremes by it. Few churches ever gave up their mid-week prayer service because of the vigor and intensity of their spiritual life.

Three things are essential if such a meeting is successful. First, the pastor must believe in it. If he cannot think out any really good

reason for having it, he can never be self-respecting in pushing it. The fact that it is a church tradition is not reason enough for a virile man. Life is too short for merely keeping things going. Secondly, the pastor must work for it. The mid-week meeting will never prosper with the tailings of a minister's time and strength. If it is a necessary evil which calls for no planning and ingenuity and downright attention, it will never go. Thirdly, the pastor must vitalize it, preventing it from settling down into a deadly routine. Variety is the spice of prayer meetings. It will never take the place of value, to be sure, and a pastor has to make the meetings worth while in various ways.

If it is inevitable that the meeting be small, that fact can be accepted without complaint and plans made for a small meeting that will enrich those who come. It is presuming on a large meeting and having a small one that cuts the nerve of a minister. Small meetings are not necessary in most churches, but a great many prayer meetings are quite as large as

they now deserve to be. Until they are worth more to the spiritual lives of those who come, there is not much use in asking any more to "come out." A really valuable prayer meeting is a costly thing, in time and ingenuity and prayer and preparation. Somebody has to foot the bill; generally it is the pastor.

Four elements emerge in an effective prayer meeting. The first is devotion, worship in some form. Nothing is gained by counting the prayers that are offered, unless the number is multiplied by the number present, for each one is supposed to "lead" in prayer when he prays; presumably the others "follow," praying. Provision must be made for prayer, Scripture, singing, and any other elements of worship that are available.

The second element is inspiration. Something that stirs the heart and inspires to action ought to get in. The cause of Christ ought to look finer and more worthy at the end of the meeting. That is one reason for making the monthly concert of prayer for missions the biggest and best meeting of the month.

The third element is instruction. Attendants ought to know something at the end of the meeting which they did not know when they came—something about the Bible, about the Christian faith, about the Christian enterprise, about the local field, about something important. That is why some churches find it helpful to use one of the mission or Bible study books or some series of topics which can be cumulative. Intelligent people cannot afford to sit through an hour without becoming more intelligent. Some prayer meetings insult the intellectual self-respect of intelligent worshipers.

The fourth element is participation. Nobody ought to do it all. The minister can talk better than the people and in some places they insist that he do so. There is large unguessed material in many churches, however, even in this matter of talking, and a careful and persistent plan will bring it out. But there are other ways of taking part and the major difference between this meeting and the Sunday services is the larger share of partici-

pation which this meeting offers. In many churches the laymen lead the meetings frequently, the pastor summing up at the end. Many ministers habitually reserve their own participation until the close of the hour, merely introducing the topic at the beginning. It seems hardly fair for the leader to squeeze the orange dry and then urge the people to do something further with an exhausted topic. And of all things, let him not say, "Now, I know you all have something to say on this important subject," when he knows perfectly well that most of the people have nothing whatever to say on it. Still, it is the time when the people can "come back" on the subject involved. For this purpose the topics ought to be "roomy" enough for popular discussion, touching life at enough points to make them seem vital to different people. To get participation started it is often wise to forewarn two or three of one's desire for their help. When the idea gets well under way participation is easier.

A possible schedule for the four meetings

of a month may be: 1st meeting: the monthly concert of prayer for missions, alternating between home and foreign missions, and following a definite program throughout the year; 2nd: a book of the Bible, alternating between Old and New Testaments, including a working outline on a blackboard or furnished in mimeograph form to all attendants; 3rd: a topic for devotion or definite Christian instruction, like prayer, faith, grace, inspiration, atonement, God's Fatherhood; 4th: a character study, alternating between Old and New Testament characters, with occasional historical characters of our own and earlier days. The occasional fifth meeting in a month could be devoted to some definite interest of the church, such as the Sunday School, Young People's Society, Men's Club.

There is a growing custom of observing a single "Church Night," when a supper is served and all the week-day meetings of the church, so far as possible, are held at arranged intervals. In this case the prayer meeting is made a regular appointment and all the

people gather for it, though it seldom occupies a full hour under such a program. This plan is commonly used during the annual School of Missions, when the people scatter after supper to classes for various grades and reassemble for a brief period of devotion after the class session. Other topics for the meeting are waived during this time and topics are chosen which suit the thinking which is uppermost in the minds of the people. All such plans depend for their success on the ingenuity and devotion of committees who have them in charge, the inspiration of the whole being ordinarily the pastor.

XVIII

Pastoral Calling

THIS is no place for argument about the value of real pastoral calling. Whenever it is decried it is always by caricaturing it—"running around calling on the ladies," "going to pink teas," "sharing in the gossip of the neighborhood," and so on. If this were pastoral calling, nobody would believe in it. When a churchman asked a friend why he did not go to church, he replied that he could not see why he should go into a stuffy room and listen to a group of singers squawk and a minister gas away for an hour about things that nobody believes. On that definition, it is difficult to see why he should! On any decent understanding of pastoral calling, there is more need for it now than there ever was. More people than ever, mothers and fathers and youth, are carrying burdens which a minister ought to share, and they are not apt to

come to him in any numbers if he does not care enough for them to go to them. A shepherd who had no time to show interest in individual members of his flock would be dismissed by most flock-owners. The Good Shepherd is more patient with under-shepherds, or some of them would be looking for other work. A pastor who is too busy or too important to be a pastor has lost his sense of humor.

The minister is often the only spiritual helper who ever enters the home or the business office. He is the only one who cares about the spiritual needs and problems of those who make up the circle. He can go only rarely into any one place except in cases of obvious need, such as sorrow or calamity or exceptional joy, and it becomes critically important that he shall make the most of the little time that he can spend there. He ought never to seem hurried, yet he has no time to waste on things that are none of his business. Experienced pastors would say that twenty minutes is abundant time for a normal pastoral call.

Some pastors hardly average more than five minutes, but in that time they learn if there are special needs in their field, have a brief prayer, and leave the impression of genuine interest. That is the key to helpful calling—it must express a real interest; if that does not exist, it is impertinent to assume it or pretend it. Any experienced pastor knows that often when he has gone to a home to stay five minutes, he has remained for an hour because a need emerged which he had not foreseen.

It is a helpful custom to charge one's mind before the round of calls begins on a given day with some rich passage or section of Scripture and to manage the conversation so that it comes around in a perfectly natural way to this or some other Biblical expression. This differentiates the call from any social call that others make. Of course such things cannot be dragged in. The pastor is not out on a social errand, a pleasant gentleman having a pleasant diversion. He is a shepherd of souls, trying to help, trying to lead into green pastures and beside still waters. When he is

through with his call, he knows whether there is any special problem which is his concern, whether the absent college children are prospering, whether aged persons are finding peace, whether those who bear the burden and heat of the day are finding strength for it. He has learned this not by intrusion, but by revelation of his concern. He has learned what lines of truth seem needed in the pulpit or the mid-week meeting; he has learned whether the church is serving the needs of old and young. He has given prayerful counsel where it is possible.

There ought to be no bounden rule about prayer in connection with pastoral calling. It is better to err in having prayer than to err in omitting it. Certainly it is better that most prayers shall be offered either sitting or standing rather than kneeling. The kneeling posture is so unusual as to be difficult, and it often results in anxiety rather than helpfulness to parishioners. The prayer may be very brief, merely taking to God some problem or concern of the household. This applies especially

when the call is on a business man, for it is often undesirable that any prayer be directly offered there and certainly only the briefest call should be made in offices. Yet many a business man welcomes a simple word of prayer in the midst of his business. Nothing can guide a man here but consecrated common sense, and if he hasn't it, the Lord have mercy on him, for nobody else will.

XIX

In the Sick-Room

A sick-room call ought to be very brief but never hurried, always cheerful but never unsympathetic, and should not be repeated too often lest it set a standard of ministerial attention which will be impossible to maintain. When Dr. McCaughan became pastor of a church he was told by a complaining woman that his predecessor had called on her once or twice a week during her illness. He replied, "Well, then, I must say you were a great nuisance to him!" A pastor cannot afford to specialize too much nor to pay attention to one invalid which he cannot pay to others in some reasonable degree. He has much time to give; he has none to waste. He need never hurry; he must never hang around. Except in the very rarest cases, a daily call by the pastor is a mistake. A weekly call would seem frequent, and of course he can seldom ac-

complish that. Once in a month or six weeks in many churches or twice in a year in others would be faithful attention. If he cannot give a distressed family the assurance that his heart is always with them and that he is instantly available for their summons without haunting their house by his bodily presence, then he ought to find some way of doing it. Not even a sick person can properly monopolize the time and strength of the pastor of a whole flock.

Nowhere does neglect weigh more heavily against a pastor than here, and nowhere does excess more endanger him. Being around among his people for weeks without hearing of a serious illness of some helpful member of the parish seems to many people simply inattentive, and running constantly to one place when he has not time for similar attention at other places lays him liable to unpleasant charges. Dr. Cuyler was a great pastor, but he could not be everywhere. Invalids used to tell me: "We never complained if he did

not come. We knew he would come whenever he could." He had proved himself and had no occasion to fret over criticism.

A minister needs to guard his personal habits with reference to a sick-room. Unpleasant odors, either of breath or person, are specially objectionable there. One minister was so addicted to tobacco that he had to be courteously but firmly asked not to go into a certain sick-room where the patient was sensitive to strong odors. Another family expressed their wish that they could screw up courage to ask the same thing. Another spoke of having to air out the room after the minister had been in. It seemed a fairly dear price to pay for that particular indulgence. Fortunately, most ministerial users of tobacco have themselves under better control. Bad breath is of the same sort. It is never wise, in calling, to stoop over an invalid or to allow one's breath to come in contact with him. Many sick persons are peculiarly sensitive here and no man ever knows what the state of his own breath may be, and

few friends are intimate enough to tell him. That is what all these "halitosis" advertisements are trying to bring home to us.

It is not wise to shake hands with the patient except on his initiative, and even then the grip must be very light, just enough to avoid the "dead fish" sensation which some handshakes give one. The minister does not ask the patient how he is or how he is feeling. He learns before he enters what the report is and says, "They tell me you are better," or "They tell me you are not quite up to the mark today," or "They tell me you are holding your own," and he adds some suitable word of fellowship. Or else, what is generally wiser, he lets it all go. His presence there is evidence enough that he cares how the patient is without mentioning it to him at all.

He quotes some fine bit of Scripture, though he should be ready to read from a Bible if that is desired. It is well to have some suitable passages in mind so that there is no fumbling for a reference. Ordinarily a few verses can

be quoted, not always the standard ones. One of my people once told me that the twenty-third Psalm always made him feel ill, because during his illness of some months his pastor had invariably quoted it when he called. Let him say, "I found a fine verse the other day and you will enjoy thinking about it," and then quote some unusual verse that is really fine. A great hymn, or a bit of poetry, can be quoted. A brief prayer can generally be offered, rarely kneeling, because that brings one too near the invalid's level for his comfort in following it, but generally standing or sitting, just before leaving. A very helpful call is often made without sitting at all, yet without any appearance of haste. Everything must give the impression of cheer and assurance of God and His goodness. If everybody else is depressed, the minister of God is not. If all other visitors bring a note of fear, he brings a note of hope—not hope of recovery, but of a good day that shall yet dawn in God's chosen time.

The prayer ought to drive the patient and his friends back upon the will of God. It cannot always be for recovery; there are conditions when a minister has the right to feel that he knows God's will and that it is not for early recovery or perhaps for recovery at all. In those cases he leaves the whole matter where it belongs—in the hands of God, sure of His love and watchfulness. He asks for joyous reliance on God's will, and helps to make the people sure that that will is better than anything they could devise. He never "whines" in a sick-room prayer.

In many cases it is helpful to bring into a sick-room, specially a permanent one, some note of the larger interests of the Kingdom, so that the patient may realize that he is part of a great movement of God in the world. A letter from some friend in India, China, Korea, can be mentioned or some striking bit of news of the Church at large, and it can be slipped into the prayer. "That helps me to feel that I am not so isolated," said one of my chronic invalids to me when I used to quote

such things to her, and she often asked about it in the next call, saying that she had prayed about it since she heard of it. Of course in sharp illnesses such things are irrelevant.

XX

Conducting Funerals

THIS is one of the most taxing phases of ministerial work. Necessarily repetitious to the minister, each case stands all by itself to the persons in sorrow. He has to keep himself sincerely sympathetic, no matter how often he is called upon. This is all the more important because there is nothing official in the service. The church janitor or the undertaker is capable of conducting a funeral service quite as legally as a minister. He is there supremely as a friend who knows the way of comfort. Often he is the only member of the group who knows how the others ought to view the experience.

Conditions differ too much for dogmatic suggestions here. Formality is out of place. Yet most ministers will wisely use some accepted form of service, found in a church book or elsewhere and capable of adaptation.

Purely liturgical churches have services in which no special adaptation is feasible; ministers of nonliturgical churches find it often desirable to adapt the Scripture lessons and other parts to the particular conditions. These ministers find frequent repetition of the same form somewhat deadening.

The minister dresses for a funeral service as for his pulpit. If it is in the church and he generally wears a robe, he wears it for this service. He would not often take a robe to a private house for a funeral. He calls at the home before the service to learn the wishes of the people and to render any service desired there. They decide whether they want him to come to the house before a church funeral. In case he does so, any service there is very brief, little more than a prayer remembering the Home in which by God's grace they shall all gather, though this earthly home is broken. He asks for sustaining grace during the approaching hours of adjustment to the new conditions of life. At the church he precedes the casket up the aisle, meeting it at the door

or accompanying it in the procession from the house. He reads the great passages, "I am the resurrection and the life," and similar Scriptures, as he goes up the aisle, unless the organ has to be so loud that his voice is drowned. In that case he says the words after going into the pulpit, the casket having been placed. His own part in the service consists largely of Scripture lessons, first from the Old Testament, closed with the (spoken) "Gloria Patri," and then from the New Testament, closed with the words "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord!" If there are no singers, he reads one or two hymns at points where music might have been used. There is an increasing tendency to omit funeral addresses or sermons, though in some communities this cannot be done without offense. When a sermon is to be preached it would naturally be based on some clause in the Scripture reading, and should be quite brief. Sometimes people want a recital of the facts of the departed, for the information of their friends.

While it is largely out of favor, yet it may easily be included in written form at the time devoted to the remarks of the minister and he may often find a helpful suggestion for his own words in it.

The entire service should not be longer than thirty minutes; ordinarily twenty minutes will be more suitable unless there is much music. The solemnity of it always makes it seem longer than it actually is. This is equally important in a house funeral. It is rarely effective to "improve the occasion" by direct appeals to non-Christians, few of whom are in mood to receive any real impressions of life and duty. Experienced ministers differ widely about this, but the best opinion seems to be that the lessons of death are more readily learned in silence than under exhortation. Whatever is said must be wholly honest. The message is to the living, not about the dead. The minister cannot act as though death changes moral character; he cannot presume upon the loss of any individual or upon the salvation of all. The commerce of Christ

with the soul of a man is not to be denied because it occurred without a minister's knowledge.

Funeral services ought not to be held on Sunday, specially in cities, where such services work hardship and demand unnecessary Sabbath labor. In cities, also specially, ministers need to be relieved from going to the cemetery for the interment. The committal service can be held at the house or the church. It is a question of fairness to the whole parish. If the minister is needed at the cemetery, then he ought to be there. His absence would not be because of any unwillingness or indifference. In many places his failure to go would be exceedingly offensive and in that case his duty is clear. But his people ought to realize the impossible burden in time and strength which such services lay upon him.

If he goes to the cemetery, he takes his place at the head (sometimes provision is made at the foot) of the grave. As the casket is lowered, he repeats slowly and clearly one of the great hymns of faith, such as, "There's a

land that is fairer than day," or "O think of the Home over there," until the descent is ended, when he uses the words of committal, generally the familiar, "Earth to earth, ashes to ashes, dust to dust—in hope and glad assurance of the resurrection and eternal life in Jesus Christ our Lord," and offers a brief prayer, expressing gratitude that our graves open to the sky and that we can leave the bodies of our loved ones safely in God's keeping. This closes with the benediction. During all this time, unless it is obviously unsafe to do so, he stands with bared head or retaining his hat for protection but slightly lifted.

Except in rural communities the family should be urged to leave the cemetery after the benediction, expecting to return the next day to see the completed grave. The custom of remaining to witness the filling of the grave is happily passing and the strain of the experience is lessened. In such things the minister is a natural guide.

A day or two after the funeral the minister calls at the bereaved home for a personal word

of comfort. Of course, in intimate circles he will drop in at the home on the evening of the burial day. He makes a note of the date of the death and on the first anniversary sends a brief note or makes a call or sends a few flowers when it seems appropriate. There are helpful booklets available which may be sent or taken while the sorrow is yet fresh and life is still unadjusted. Any church publishing house can suggest them.

The question of fees for funeral services is often raised. With sincere deference to contrary opinion, the present writer counsels that they be not accepted. If there is actual outlay of money, as for car fare or for car hire, it should be repaid, of course. But the service rendered by a minister at a funeral is not official or legal. Neither church nor state requires a minister at a burial; nor does the nature of the case. It is a service of friendliness, distinctly religious, and is precisely the kind of service for which a church maintains a minister in his work. He receives his living salary in order that he may render his service

of comfort and help. He is seldom more needed than in times of bereavement. What he does at such times cannot be paid for; he is present as a friend to give spiritual aid. The fact that the needy are or are not members of his own flock makes no difference in the issue. He is not maintained to serve only his own flock. Taking a fee tends to group him with the many who call for money at a trying time. If the bereaved insist on making some recognition of the kindness, let them be told to send their recognition to the deacons' fund or some other which accents the kindly ministry of the church. The minister is already salaried to do just this sort of thing. It is the church which is helping them, not he himself. (A wedding is a different function, where his work is legal and official, and a fee is entirely normal, part of the accepted provision for the event.)

A minister cannot exercise discretion, accepting here and refusing there, without injury to his relations with his people. His reasons are open to discussion and he makes

his way needlessly difficult. If "outsiders" can pay him for conducting a funeral, they naturally think of him as merely another man who can be employed on occasion, whereas he is a man living in the community for spiritual service, who cannot be "hired" to do anything. An hour of desperate need is exactly the time when "outsiders" ought to realize that the spiritual forces cannot be bought but must be accepted at the hands of those who think enough of them to keep them going permanently in the community. If they want to help in maintaining such forces, let them do it in the regular way, not by gratuities added to a salary already supposed to cover the case.

If the situation is such that refusing a fee appears to work more harm than good, the minister can turn it over to some treasury in the church, having it acknowledged thence to the givers, or he can devote it to some specific thing which he can describe to the donors, so that he himself receives no pecuniary profit from the fact that in an hour of need he ap-

peared as a comforting man of God. If people really want to express their appreciation of his kindness, they can find ways before many months pass, ways which do not compromise his self-respect.

XXI

Marriage Ceremonies

In the great variety of wedding customs a few fairly assured details may be suggested, specially to younger ministers.

The officiating minister dresses for a church wedding in his usual pulpit garb, wearing a robe if that is his custom and often adding the hood if he holds a degree, but of course never the cap. If he is to attend a full-dress reception after the church ceremony, he may properly cover a full-dress suit with his robe. Some ministers perform church ceremonies in full-dress, but many prefer not to do so, on the ground that their official function is specially accented there and that the social aspects must be subordinated to it. They dress, therefore, as they do for any other function in the church and not socially. If a minister with this feeling does not use a robe, he wears his pulpit suit and changes for the reception if necessary,

when he becomes merely a member of the social group. For a home wedding the minister dresses as other men do, except that he is never less formal than his pulpit suit. The robe is often worn at home weddings. Some ministers make it a rule not to wear full evening dress on any occasion because of the people of the congregation who do not use it, but most find it wise to be prepared to meet social demands in this regard as in others. In a home, therefore, the minister wears full evening dress if the situation requires it, but never unless the general plan of the service calls for it. A fixed rule of ministerial attire is that he does not dress beyond the normal garb of the occasion, save that he is such an official at a wedding that he must dress the part.

Ministers cannot habitually make wedding presents, for obvious reasons. A custom which has seemed to meet approval is for the minister and his wife to give a nicely bound copy of the wedding service, used at the ceremony itself and containing the wedding certificate. This ought to be in good taste, not colored

nor elaborated. Church publishing houses furnish these books, bound in white, nicely boxed, which prove very acceptable gifts. The names of the parties to the marriage are written in and there is generally space for the names of the entire wedding party if this is desired. It is well to have on hand an inexpensive copy of the form of ceremony used, to be loaned to the couple a few days before the ceremony, so that they may be familiar with its terms. In "giving" the vows, the minister speaks very clearly and deliberately so that the couple may have no confusion about the brief clauses which they repeat after him.

The minister enters the church or the parlor with, but preceding, the bridegroom and the best man. He takes his place facing the assembled group of friends, the groom (and best man) at his left hand, facing him, the groom nearer the center. The bride enters on the left arm of her father or alone, according to arrangement, preceded, of course, by any attendants who make up the bridal party. As

she approaches the minister, generally as she reaches the head of the church aisle or as she nears the scene of the wedding in a home, the groom steps forward, receiving her from the arm of her father, and they take their places immediately facing the minister, the bride at his (the minister's) right. The groom has given his arm to the bride, but when they are in place the arm is released. If the bride is "given away" by her father or any other, he stands immediately behind the wedding couple until the question is asked, "Who giveth this woman to be married to this man?" when he steps forward, reaching between the couple, taking her right hand and placing it in the minister's hand, who then places it in the hand of the groom. The father then takes his seat in the front pew in the church or his place among the relatives in a home. No other words are employed in this part of the ceremony. If this element is omitted, a signal will be arranged at which the couple will join their right hands, the groom being watchful to let his arm cover the space between them

so that the bride receives his hand at her own side. This will require his turning slightly toward her. When the ring is given, it is first given to the groom by the best man, then handed to the minister, who returns it to the groom. When it is being placed on the wedding finger (the third on the left hand) it is well for the groom to hold the bride's hand with his own left hand so that the ring may more easily be put in place, with no effort on the part of the bride. The same practice (reversed) is desirable if there are two rings.

After the vows, when the union is to be definitely pronounced, the right hands are again joined. It is here that the couple kneel, if this is arranged, sometimes to receive the pronouncement but generally immediately after it for the blessing. In a church the recessional is at once begun after the benediction, without salutations unless that of the wedded couple to each other. In a home the minister gives his (spoken) greeting, using the new name of the bride, after which the couple turn in their places to receive the congratulations

of their friends, the bride's family ordinarily being first, followed by the family of the groom and the bridal party.

The minister has no further function except to see that the wedding certificate is filled out and shown to the bride for her approval of its details. If the ceremony does not occur in a church, the certificate should bear (probably on the back) a note of the church on whose books the marriage will be recorded. This is important because the minister may be out of reach when some necessity arises for the record. The church is the fixed element in the situation. The minister does not join the recessional but returns to the anteroom of the church; at a home he takes his place with the rest of the company.

Since the minister is the official factor in a wedding, it is well for him to be cautious about attending "rehearsals." They are often gala times when fun is mingled with the preparations, and the minister's part in the ceremony is not part of the fun; when the actual ceremony occurs it ought not to be dis-

turbed by memories of ridiculous things that have happened or have been said. Many ministers think it best not to attend them, but to help with any hints desired either beforehand or in just a few moments during the rehearsal.

The wedding party can be informed that the minister will give them any reminders they need as to details of action during the ceremony without the knowledge of the people, and that they have no occasion to be nervous about such details. So far as possible their minds ought not to be concerned with the way the service is run, but solely with its great meaning.

The phraseology of weddings should be kept consistent. The minister "performs" a ceremony, "solemnizes" marriage, "officiates" at a wedding, "reads the service" (in liturgical groups), "marries" a couple, "gives" the vows, and "pronounces" the union.

XXII

Dedication of a Church Building

Details of dedication exercises vary so greatly that only a few general things can be said here. As a dedication period approaches it is well to write to pastors of other churches which have recently passed through this good experience asking for their printed matter, orders of service, etc., which can then be examined with reference to local needs. The length of the period, the particular services, the orders of service, the actual form of the dedication ceremony, will probably be easy to determine in the light of the several experiences which will be secured.

The tendency is to make dedication duties heavier than is wise. They make overdemands on the same people. If the congregation can be divided into sections—young people, women, men, families—more services can be arranged than if everything appeals

to everybody. It often happens that the people draw a long sigh of relief when the dedication is finished, saying, "Thank God, that's over!" Whereas, such services ought to leave people eager for larger use of the new plant. Few congregations can rise to real heights of devotion or gratitude on every day for a fortnight or even for one week.

Dedications generally include a service beforehand (or the Sunday afterward) when an historical sermon is preached, bringing the history down to date. There is a service for the Sunday (Bible) school, during which the members of the school take some suitable parts; a service for young people presided over by young people, who also take the principal parts except the address; a service of dedication to world service, which is really a rousing missionary service, home and foreign, in which the various missionary societies are given prominence; and a community service in which neighboring pastors bring greetings and the fraternal ministry of the edifice is recognized. The organ dedication often

occurs separately, as described in another section of these suggestions.

One week or one month after the formal dedication a notable Communion service is appropriate, with special effort to bring new members into the church in order to signalize the essential mission of the edifice. It does not often prove feasible to have such a service in the hurry of the dedication week; there is then small time for the personal and pastoral work involved in securing the new members. It should be counted part of the dedication of the edifice, however, whenever it occurs.

The formal dedication service occurs generally on a Sabbath morning, when a notable visitor is asked to preach the sermon, though many churches prefer to have the pastor himself preach. There is difference of opinion regarding the wisdom of special financial effort at such a service. Certainly giving is no irregularity, and if local conditions make it wise, it can be presented in a way that will add to the beauty of the service. It has to be well done, however, or it mars the whole. It is

understood that no Roman Catholic building is dedicated while a debt remains against it. This rule does not obtain among Protestants.

There is naturally a printed Order of Worship (not Program), which constitutes also a souvenir of the occasion. The names of participants are given, with any necessary description of their positions. The salient facts about the church and the new building are gathered on one page for the information of visitors and members. If it is practicable to have a choir processional and recessional it is pleasant, but in any case the anthems and voluntaries are selected with special care and give the choir and organ their real opportunity, not to show off, but to lead the people in worshipful praise. Before the dedication prayer, the ceremony of the keys generally occurs, in which the chairman of the building committee (not the contractor, as a rule) turns over the keys to a representative of the church board which will be responsible for the use of the building, and the minister says a sincere word in behalf of the whole congregation to the building

committee for the past and to the responsible officials for the future. Something dignified ought to be planned here, for nothing is less so than a tiny Yale key, passed over from one big man to another. Either a symbolic key of suitable dimensions should be provided and given over as a symbol, or else the considerable number of keys of the building are placed together in suitable form, so that something important seems to have passed. They can be placed in a bag or on a small key board or arranged notably according to some device available at the time. (In some ceremonies this is all done outside the building before the procession enters the house, and the pastor or the proper official ceremoniously unlocks and opens the door. In most places this might not be effective.)

After the keys of the building have been officially accepted, the actual ceremony of dedication to God occurs, using such form of responsive service as may be provided by church handbooks or by the ingenuity of the committee or pastor, followed by the formal

prayer of dedication, which needs to be rather short than long, all the people standing. Very effective choir responses can be arranged both for the part preceding the prayer and for the intervals of the prayer itself, as the building is dedicated for this and that special use. Whether the sermon shall precede or follow the act of dedication is open to discussion. Prevailingly it follows the act, and is recognized as the first formal use of the house after it is set apart to the glory of God. Sometimes the Doxology is sung immediately at the end of the dedicatory prayer, as the first act of worship and gratitude.

Only great and familiar hymns would ordinarily be used at this service, the words printed in full in the Order of Worship. People from other churches will be present and they should find themselves entirely at home in the hymns, which would be those of the church universal. The story of the dedication of Solomon's temple (I Kings and II Chronicles) often furnishes the Scripture lesson, with Psalm 122, Micah 4:1-5, I Cor-

inthians 3:10-17, as aids. The New Testament closes before the beginning of the church building era in Christianity, and contains few references directly bearing on it. A strong Te Deum is not too long for choir use. It will be well if the spirit of worship can mark the close of the service and if people do not begin at once to talk and laugh in the sanctuary. Let them pass quietly and happily out into the open air or to other parts of the building.

XXIII

Dedication of an Organ

THERE are generally two parts in the dedication of an organ. One is the regular service of worship; the other is a full program of organ (and vocal) music when the organ is shown at its fullest by some master of the instrument. The suggestions here made refer to the distinctly religious phases of the dedication.

The service is sometimes part of the dedication of an entire church plant, in which case it will generally occur at an evening hour. It would seem natural that the Sabbath evening should be devoted to so important an element in the plant. A week-day evening would naturally be given to the more technical musical program. The two can be combined on a week-day evening.

If the dedication is peculiar to the organ, it is well to hold it on a Sabbath morning as part of the most important service of the day.

There would be a printed order of service, with a description of the organ furnished by the builders, and with clear announcement of the musical numbers used, the names of the choir being listed and prominence being given in other ways to the musical leadership. The voluntary would be something strong, giving evidence of the power of the instrument. The Offertory (an organ number in such a service) would be quieter, showing the more definitely devotional phases of the organ, its softer stops and effects. There would be one special number, incidental to nothing, but frankly used for the purpose of letting the people worship under guidance of the new instrument. This special number is generally something known by a good many people, such as the Handel or the Dvořák Largo, the Tannhäuser Pilgrim Chorus, or the Batiste Offertoire St. Cecilie No. 2, which the organist would naturally use to win the favor of worshipers, playing it with all the more care because it is familiar. If the minister is able to say a word about the special number, guiding the hearers to a more

intelligent appreciation of it, many will be grateful.

The anthems of the service would be magnified, possibly increased in number and range. A Bonum Est is always appropriate because of its call to the use of instruments in praising God. The Cesar Franck or the Randegger 150th Psalm, or Woodman's "Song in the Night," or Brewer's "O God, the Rock of Ages" will be welcomed by any choir. Such a number as the Sanctus from Gounod's "Messe Solennelle" gives the organist an opportunity. There ought to be variety enough to show the capacity of the organ for supporting the voices in *forte* and also in *piano* passages. For this reason a solo is often used.

The hymns are carefully selected to express praise in worship, and special opportunity is given for organ effects. The people can be asked to stand quietly reading one of the stanzas while the organist plays it effectively, or the choir can sing a stanza during the hymn, the organ then having its chance. In any case

there should be a variety of hymns so that the organ can be displayed as an instrument of worship. The hymn, "Angel voices ever singing," was written by Dr. Francis Pott (1861) "For the Dedication of an Organ or for a Meeting of Choirs," and is always appropriate for this service, as a study of its stanzas will show. Sir Arthur Sullivan's setting, "Angel Voices," ought to be used if the words are sung. The familiar "Praise the Lord; ye Heavens adore Him" is appropriate, with Willcox's "Faben" as the tune. The deeper notes of the instrument can be used in Bishop Heber's "Holy, Holy, Holy, Lord God Almighty" with Dykes' well known setting. The service can be enriched by suitable responses of the choir after prayer and the Scripture lesson.

The address (or sermon) would naturally bring to the people the thought of the place of praise and instruments of praise in Christian worship. Nothing exactly like our church organ existed in Bible times, but worshipers seem to have used any instruments there were.

Ps. 92, 1-3; 150, 4; I Chron. 25, 6-8, suggest possible lines of discussion. It should be easy to remind the worshipers of the threefold ministry of the organ—in sustaining the congregation in its praise, in sustaining the special voices (the choir) which lead from time to time, uttering for us thoughts which we are not ourselves prepared to utter, and in making direct appeal to our spirit of worship in nonverbal music. Most people have never thought why we have a voluntary or a postlude; they do not know how to worship in a purely instrumental number, but they ought to learn. The minister has an excellent opportunity at such a service to guide into a saner attitude toward the music of worship.

The prayer of dedication deserves careful preparation. It should set apart the organ to its many uses—for hours of joy, sorrow, worship, communion, exultation, etc. In many churches it will be helpful to have the prayer uttered in such sections that the choir can respond with intermediate Amens from time to time, closing the prayer with something

like the Dresden on the Stainer Sevenfold Amen. Nonliturgical choirs can be guided to the responses by an accepted phrase, such as "We dedicate this instrument to Thee, O God," (Amen) closing each section in which some definite part of the ministry of the organ is mentioned. In some services it proves suitable to use Psalms 149, 150 as the lesson, the 150th being read in full unison with an undertone of the organ, swelling toward the end when it leads naturally into the Gloria Patri with which the Psalter should always be closed.

It is desirable that the people be asked to remain for the postlude, which may be something stately but worshipful, selected rather for its appropriateness to the service than to display the organ, and sending the worshipers out rejoicing in their faith and in the new means now dedicated for its expression.

At some other time it is proper to have a full evening's recital in which the so-called "secular" and "sacred" elements are united. Then the more brilliant abilities of both organ

and organist are wisely brought out. This is one place where these two sometimes disparate elements blend. At the dedication service proper the fitness of the instrument for worship is to the fore.

Dr. Charles S. Robinson (*Annotations*, p. 129) tells of an old organ in a German village which had three mottoes carved on its case in this form: across the top of the keyboard—"Thou playest here not for thyself, thou playest for the congregation; so the playing should elevate the heart, should be simple, earnest and pure." Above the right-hand stops—"The organ tone must ever be adapted to the subject of the song; it is for thee, therefore, to read the hymn entirely through, so as to catch its true spirit." Above the left-hand stops—"In order that the playing shall not bring the singing into confusion, it is becoming that thou listen sometimes; as thou hearest thou wilt be likelier to play as God's people sing." The dedication of the organ ought to provide for some definite dedication of the organist and choir as well.

XXIV

The Minister and His Choir

THE choir is sometimes called the "war department" of the church, which is a libel. Choir troubles do occur, of course, and one reason is that choir work is so often drudgery, unappreciated, criticized rather than praised. Most of the work is unpaid; virtually all of it is underpaid when it is paid at all. It is necessary that the deficit be made up in intelligent appreciation.

Once in a long list of cases it may be wise for the minister to be his own choir director, but this implies more knowledge of music than most ministers have, and a busy pastor seldom has time to keep himself in as good musical trim as is necessary to command the allegiance of musical people. If there is anyone else available for the leadership, it is merely good judgment for the minister to save himself for the things that no one else can do.

The more delicate problem relates to the minister's wife or daughter or son, if either should be an able musician. Great tact and judgment are required to make such leadership wholly satisfactory in the normal church. Probably the feeling is that having one member of a family in the pulpit and another at the organ or in the choir leadership makes it too much of a one-family affair. Certainly there are many instances of bad feeling engendered by this double ability in the manse. Ordinarily the counsel of wisdom is to let members of the minister's family be "high privates in the rear rank," or occasional soloists when special help is needed, merely taking their places as other members of the choir do. Few musicians are satisfactory to all the people of a church, and any faults in ministerial family musicians are apt to be magnified with the plea that but for him the members of his family would not be so prominent, false as this may be in fact.

The minister may wisely let it be known in every way that he counts the choir vital in the

work of the church and reckons them fellow-helpers in the service. It is just as proper to come to church to hear a choir sing the Gospel as to come to hear a minister preach it. Counting the choir music a necessary evil, interfering more or less with the real worship, is, of course, out of the question. Anything that remotely suggests such a feeling ought to be taboo.

Occasionally, not always, the minister would attend choir rehearsal, just as he would attend any other gathering of his church workers. Meeting the choir before the worship for a moment of prayer, for blessing on the service it is about to render, has proved a saving experience in many churches. The minister needs to know the anthems or other numbers before they are sung, so that he may fit them into the order of service.

During the week, generally as early as Tuesday, it is well to have a conference with the choir leader, during which the entire musical service for the next Sabbath can be determined. This avoids the distressing result

of a double-headed service, the minister going his way and the choir its way. The minister selects the hymns, but he may need counsel with the chorister regarding what is practicable for the choir and congregation. The anthems are generally selected with a view to the major theme of the service, expressed most fully in the sermon. Or, sometimes, the service is arranged around the idea of a great anthem for which the choir is ready. The sermon may be suggested by the words of an anthem, a Te Deum, some great canticle of the church. In this weekly conference, the responses, the hymns, the spirit of the voluntaries, the whole musical service, would be considered from the point of view of the entire impression for which both minister and chorister are hoping.

In the service itself, the minister pays as careful attention to the choir as he expects it to pay to him, though he is often located where he cannot face it. A minister who surveys his congregation inattentively or who fingers through his notes or other equipment while

the choir is singing, deserves an inattentive, disrespectful choir. His attention will be easier if he already knows the music and its relation to the rest of the worship. All the better if he can use the words, or a very few of them, in some part of the service, as in his prayer or sermon. If an anthem follows Scripture, he can close the reading with a clause that suggests the words of the coming anthem, letting the congregation realize that the service is a conscious whole and that the anthem is there because it belongs there. He can lead, naturally and by no effort, into the response after prayer, if one is used, instead of letting it come in without connection. Sometimes he can definitely announce the words of an anthem, specially if it is a setting of a hymn to which the people can turn, following the choir as it is sung.

An occasional choir stanza in one of the regular hymns is a help to both choir and congregation; certain hymns are naturally responsive and the choir can take one part while the congregation takes the other. "Art thou

weary, art thou languid," "I heard the voice of Jesus say," and "Peace, perfect peace," are familiar instances. Sometimes a stanza is merely played, while the people watch the words, and so are reminded that the organ has an accepted part in the worship.

The minister may suggest from time to time an entire choir service, generally in the evening, when anthems already used are repeated. In conference with the chorister he arranges them around some theme which he can see in them, so that the gospel is sung instead of spoken. His own part may be merely in tying the parts together with a few sentences here and there—solos, anthems, hymns, organ numbers, make up the whole service. This will not save him work; it will give him work, if he does it well. Many churches do this once a month. In addition, it is well, especially with unpaid choirs, to arrange once in a winter a week-evening when the choir sings secular, or nonworship, numbers. The introduction of some such music helps to brighten the rehearsals for some members of a volun-

teer choir. These evenings can be made the occasion for expression of sincere appreciation of services rendered by the singers. They ought not to be the occasion for raising money to buy music, any more than a minister ought to be expected to give an occasional lecture in order to buy books. The church funds ought to provide a choir fund for fresh music regularly.

A minister ought not to be directly responsible for the securing or the changing of choir personnel. It is too ticklish a duty, and it ought to be done by a committee, made up of representatives of the responsible agencies of the church. All he has to do with it is to keep it plain that the choir personnel must be suitable to leadership in the worship of God. The less he "puts his foot down" about this or anything else, the wiser he is. And the more he makes other people carry the responsibility for things that are not his own particular task, the better things go. If any change is needed he can intimate that fact to some member of his committee and be free to say to other com-

plainants, "This is the business of the committee." Complications arise in this or any other plan, for the wrong people may be on the committee, but the minister does not need to complicate his work or lessen his influence by too much share in it. The committee ought to be mixed enough so that technical musicians shall not be alone in it, and yet of course some of them are needed. At least five members are almost essential to meet real problems as they arise, and they ought to attend rehearsals occasionally, to show interest, but not to meddle in the definite work of the choir or the leader, once the personnel is chosen. As a minister claims his freedom, so a choir may do. Each must show Christian common sense all the while.

When a really excellent bit of choir work is done, such as a solo or duet, or any other practicable number, it is helpful to have it repeated at the mid-week prayer meeting, of which it is frankly made a feature, with other parts of the meeting grouped around it. Anything like flattery is obnoxious, and continu-

ous expressions of delight over everything that is done soon lose their effect. But there are countless ways of showing a choir that its work is appreciated and that it is counted a natural part in the life of the church. This is as true and important for a paid quartet as for a volunteer choir.

XXV

The Minister and His Hymnal

THREE books are essential to a minister: a Bible, a hymnal, a world atlas. Next to his Bible comes his hymnal. It is not essential to be musical or to be able to "raise" or "carry" a tune, but it is essential to have intelligent ideas about the hymns which one asks a congregation to sing. He may need help in the matter of tunes, for every hymnal contains some impossible, impracticable, undesirable tunes and they are sometimes set to very desirable words. Generally there are other tunes that can be used, and an unmusical minister may need to be guided in his choices at this point. But he needs no one to make the hymns themselves intelligible to him. That is his business.

Ordinarily a hymn is a well-rounded whole and it ought to be broken as little as practicable. The "omit-the-third-stanza" and the

"please-sing-the-first-and-last-stanzas" habits are among the worst in the pulpit. It takes about half a minute to sing a four-line stanza, less than a minute to sing an eight-line stanza, yet sometimes a minister takes more time explaining why the poor third stanza must be omitted than it would take to sing it! Sometimes it is wise for various reasons to omit part of a hymn, and it involves no crime, but there ought to be some good reason for doing it and the omission ought to be purposed and not at all accidental. Certain verses cannot be omitted from hymns without breaking the meaning; careless omissions often play havoc with the whole. It is sometimes wise to begin the hymn with the second or third stanza instead of taking it for granted that of course it will be the third that will be left out. In announcing a broken hymn it is generally better to mention the stanzas that are sung, with no mention of the ones omitted: "We sing the first, second, and fourth stanzas," instead of "We sing the entire hymn, omitting the third stanza." (And in the name of all that

is fine, we may cut out the needless "Let us all sing heartily!" How else would people sing, and how many sing otherwise because of this banal announcement?)

It is important to avoid ruts of favorite or familiar hymns. An elder once said of his minister that he would be very much out of his element in heaven because it is said that "They sang a new song" there and he never would do it in church! There is no more occasion for specializing in hymns than in passages of Scripture. The only way to avoid it is to keep the hymns dated in one's study desk hymnal, marking it each week with all uses made of hymns. Gradually one's ruts will appear and can then be avoided. At least once each month a new hymn should be introduced into the service, not familiarly used theretofore, and if there is good coöperation with the choir or if an intelligent word is said about the hymn which stresses it in the minds of the congregation, it will be a feature much enjoyed. The unused hymns of any decent hymnal are a rich mine for a thoughtful min-

ister. Some congregations sing poorly because they are bored with the repetitions of old hymns. And if new hymns are sometimes used the people return to the old ones with new zest.

One copy of some good hymnal ought to be at hand in the study for the entry of facts or stories about the hymns as they emerge in reading or experience. Such facts, verified and really reliable, can often be used effectively in introducing the hymns into service. No volumes contain them all nor any considerable portion of them. Knowledge of hymn-stories is the result of a lifetime of observation. Often the anniversaries of their writers or of their writing make the hymns seem more forceful, or some historical connection adds point to them. This ought not to be overdone, but a little of it reminds a congregation that the hymns are part of the concern of the minister as truly as his own words.

Every hymn ought to be carefully studied before it is announced and its phrases cleared where they are obscure. Most people do not

know what "Gog and Magog" mean, nor "cherubim and seraphim," nor "Lord God of Sabaoth," nor "Mount Pisgah's lofty height," nor what it means to "raise my Ebenezer." One small boy thought "Ebenezer" was another name for a hat! Sometimes there are sections of a hymn which are not true to the faith of present believers. It is hardly fair to a congregation to call for such a hymn without explanation or omission.

Ordinarily there are three hymns in a formal service, selected from different points of view. The first would be a worship hymn, of ascription or invocation, not directly connected with the major theme of the service. The second (or "intermediate" hymn) leads to this theme, or at least is broadly appropriate to it, since it generally comes later than the Scripture lesson which is connected with the sermon. The third, following the sermon, is often omitted and ought to be used only when the impression of the service can be deepened or confirmed by it. If it is known beforehand what this hymn is to be, the sermon can pre-

pare the way for it, though most ministers realize the error of frequent closing of sermons with bits of poetry or hymns. Logical selection of hymns is possible only when the minister knows his hymnal through careful study. Hymnology is now so wide and hymnals are ordinarily so carefully edited that any legitimate sermon theme can be approximately served by a suitable hymn. Naturally it is not desirable that a service shall hover so closely around any one idea that variety of appeal is lost. Sometimes one of the hymns would express the other side of the total truth of which the major theme is merely one side. But the reason for using one hymn rather than another ought to be clear in the mind of the minister, for the people have no option but to sing what he announces. Only he knows what impression he has prayed that they may carry away, and he owes it to his own petition to use every proper means to create that impression.

XXVI

The Minister's Wife

THE average minister's home is his great asset or his great liability. Naturally, it is his wife who makes or breaks it. No plans may fairly be made for her service in the work of the church which prevent her giving her own home the attention it needs to make it a place of strength and inspiration for herself and her family, as well as for others who come into contact with it. She is apt to be the most effective woman in the church because she is in the atmosphere of its work all the time. Her views of it are apt to be clearest and sanest. They are often very much better than those of her husband, and he is wise to heed her judgment at critical points, provided he knows that she genuinely enters into the spirit of their joint task. A wife who is indifferent to the work of her minister-husband can do more to cripple him than she could do with any other kind of a husband. This is one

of the peculiarities of the ministry as a profession: its spirit is its essential element. A minister whose spirit is being always dampened by a critical or indifferent wife in his home or about the parish is heavily handicapped to begin with. Fortunately such cases are rare, attracting attention by their very rarity.

A minister's wife is primarily a wife, mother, home-maker, and not primarily a church worker any more than any other woman in the parish. Often her small children need her; an invalid member of the family, her own frail health, or any one of several limiting conditions may restrict her service entirely to her home. This ought not to be true of her any more than of other women, but when it is true she is no more to be counted a shirker than another woman similarly situated. It will be necessary for her to show her abiding interest in the church and its work in other ways, and in this she ought to have the full support of her husband.

She is often the most neglected woman (or

person) in the parish, since her husband's time belongs to so many other people. She does not feel it fair to complain or to demand attention that will even seem to interfere with his duties to others. But very often a minister's home is the place where he eats and sleeps or rests when he is too weary to do anything else, and it gets the poorest part of his life and spirit. It will always be so unless there is deliberate purpose to have it otherwise. There have to be some joint interests, certain lines of reading pursued together with just as much regularity and purpose as the preparation of sermons. It is amazing how much reading can be done in the half hour after luncheon or before retiring if it is taken for granted that the time belongs to both for that purpose. Other joint periods, which later include the young people of the family, have to be made part of the life program, or else the life of the home gets less care from its head than many other homes in the parish. This seems hardly fair; it is certainly unnecessary.

It is rarely wise for a minister's wife to accompany him in all his calling, though some wives do it. There are social relationships which they maintain together and there are reasons for occasional or frequent calls including both, but there is a great deal of pastoral calling which ought not to include the minister's wife. This is not her business and it is his business. If she is made to go along with him on all occasions it is at neglect of other duties which are particularly hers. She probably has more demands of the sort than most women in the parish because she is the best-known woman in the group, but she has a right to be protected against exorbitant demands.

She is one of the few women in the church who can have many friends but no confidential intimates. The minister is the recipient, often against his will, of many personal confidences. He is fortunate if his wife can be the sharer of them all, and that is possible only if she is as safe a repository of secrets as he is himself. Generally this is true of a minister's wife, but

it is a virtue which she maintains at the cost of inability to unburden herself to intimates. In addition, like her husband, she belongs at this point to so many people that specializing on a few is doubtful policy. Naturally, she will be thrown with some of the women more than with others, with some groups or societies more than others, but she belongs to all. This is one reason why it is so important for her to have times of complete absence from the familiar scenes, renewing friendships with other groups of friends for whom she has no responsibility. The vacation of a minister's wife is as important as his own; she often needs it far more than he does.

The church work of a minister's wife is that of one woman, but of one who is more sensitive to the need of the work than most women because it is so much part of her family life. She cannot wisely attempt to do everything, but she cannot wisely do nothing at all. Somewhere between bustling responsibility for everything and calm indifference to anything she has to find her way. It was

really no compliment when the women of a church said of a former minister's wife, "She spoiled us; she simply did everything." It was beautifully intended, but of course it was unwise. She ought to be too important to do anything which some one else could do as well, or even well enough, since there are things which she alone must be ready to do when need arises. A minister does not help the matter by saying to his congregation, "You did not call my wife, and you need not expect her to do more than anybody else." He was called to throw his life into the work and he cannot do it to the full unless he is sustained in the effort at his home. If his wife cannot plan a merely busy life so that there is room in it for some church work, it will be difficult for other women to think they can do so. But this is not a common fault among ministers' wives! The tendency is for them to overload with work, having it laid on them lavishly on the mistaken theory that it is their peculiar business, whereas it is theirs only as it is everybody's business who loves the church.

When there is a manse, a minister must often watch it closely. Church trustees are proverbially poor landlords. Many of them will allow a manse to fall into such disrepair as they would never permit in their own homes. They seem to forget that a manse will wear out or need redecorating as quickly as any other house, and even more quickly than many because it is used for such varied interests. A neglected, run-down manse is a reflection on the whole church. It ought not to be allowed under any conditions. If the manse should be near the church building, care must be increased. It is no less the private home of the minister's wife because it is a manse, and there is no more reason why its rooms should be indiscriminately used or its silver and dishes borrowed or liberties taken with it than in the case of any other house near by. It is the privilege of the minister's wife to determine whether and how far it shall be used as a general public place.

Tradition fixes that extra fees, as for weddings, shall be the perquisites of the min-

ister's wife, not as part of the household expenses, but as an extra sum which she uses as she pleases. No woman is in a more critical position in the congregation, as to her own appearance and that of her family. The more sensitive her husband is to the demands on her ingenuity and ability the better. Since ministerial salaries are not measured by payment for service but by demands of a reasonable living in the place where the work is done, his wife will naturally direct an unusual percentage of the minister's income. She provides the living because she maintains the home. One of the earliest duties in a ministerial marriage is to get the finances on a reasonable basis as between husband and wife. No house will run itself, and her home is the first charge on the time and strength of a wife. She must be provided as adequately as feasible for the performance of this first duty.

XXVII

Ministerial Attire

It is not true that "clothes make the man," and it is true that "it is nobody's business how a man dresses." Finical dressers are the despair of strong men. Fashion plates are no more desirable in the pulpit than out of it. The great thing is not the clothes a man wears, but the man inside the clothes. Having agreed upon these axioms, let us go forward to say that a minister's attire may have much to do with his influence on people. Oliver Wendell Holmes once said: "I might have entered the ministry if certain clergymen I knew had not looked and acted so much like undertakers." This may have been a providential hindrance, but it suggests that ministerial appearance is observed by young people as well as older ones. Clothes constitute part of that appearance.

Of course, first of all, a minister is a gentle-

man like other gentlemen. There is no point in his dressing away from his fellows when he is about his daily duties. The distinctive "choker" collar has its advantages, but it is out of favor in most Protestant circles. Some ministers conscientiously use the distinctive clerical garb at all times. It frees them from all question of proper attire; it is least expensive in the long run; it makes their calling instantly known, whereupon men may turn to them if they want aid that ministers can give, or they may avoid them if the presence of a minister is irksome to them; in emergencies it makes them available at once. Other ministers feel that it erects a barrier between them and other men just when they want to come nearest to them, and that it puts the ministry on a wrong basis in ordinary life. The average minister who wears it becomes a "clergyman" automatically, and many dislike that word. In the same way, they eschew distinctive neckties, neither choosing exceptional and striking colors eschewed by quiet gentlemen, nor restricting themselves to black or white.

Indeed, a white tie has just about gone out of the ministerial wardrobe except for full evening dress, which most ministers wear only as other gentlemen do. In the pulpit a minister is least noticeable in a black or prevailingly dark four-in-hand tie, never a "made-up" one, and with no scarf pin, which is demoniacally sure to catch the light in the wrong way or to work loose or perform other antics which annoy the observant—besides being out of style.

The clew to pulpit attire is always the rule that a minister must be personally as little conspicuous as possible. Rings, a loud watch-chain across the vest, excessive horn-bowed glasses, striking attire of any sort, make people think about the minister. If he likes that sort of thing, then that is the sort of thing he likes. It is the avoidance of this conspicuousness that makes many prefer a robe in the pulpit, though it would be an affectation in some churches. It protects the average wearer from awkwardness and displacement of attire and fits the whole scene as ordinary attire does not

always do. However, there is no use talking about a robe in many churches. There are churches where a minister in a robe would be more conspicuous than he would be in his shirt sleeves or without a necktie.

A minister normally needs two kinds of attire. (a) In his weekday work he will naturally dress like other men, avoiding extremes as gentlemen ordinarily do. In his daily dress he steers his way between the style of a "sport" and that of a boor, though there are ministers who somewhat pride themselves on resemblance to either. Being just a normal gentleman, a minister dresses the part. The one necessity is that he shall be neat and "cared for," so that his people are never ashamed of him. A slouchy, unkempt minister is often a humiliation to his people. "Oh, why doesn't our minister cut his hair?" one woman exclaimed in my hearing. The only reason he did not do it was because he thought it made him look striking—and it did; the trouble was in his wanting to look striking. (b) For his distinctive pulpit or public work

the minister needs a more distinctive attire. Wearing ordinary street clothing in the pulpit may be a financial necessity in some cases; otherwise it is apt to be an affectation, growing out of the thought that "a man in the pulpit is just a common man." But if he really thinks he is just a common man, why should he be in the pulpit? If he is not a "set-apart" man, why stand up and ask other men to listen to him preach? Besides, most gentlemen take special care of their attire when they appear in important places. Preaching ought to be an event and it is proper that a man dress for it.

The accepted pulpit attire now is a black or Oxford-grey cut-away with unobtrusively striped trousers. (The Prince Albert or full frock coat of broadcloth, with trousers to match, and notably the white vest, are out of form. Probably those that are on hand will have to be worn out, but they ought not to be replaced. They had their day, but it is gone.) This same pulpit suit would be worn at a wedding if there is no robe and at other gather-

ings when the minister is notably in evidence, though a lighter tie and trousers would often be used outside the pulpit. For that matter, it is what ordinary gentlemen wear on "dress" occasions when they do not wear "full" dress.

And now, let us revert to the beginning and remark that the principal thing when a man goes into the pulpit is that he shall have something to say, not that he has on the right clothes.

XXVIII

The Minister as a Gentleman

THERE is a contemptuous saying that God has made three kinds of human beings: men, women, and ministers. It probably grew out of an impression of uncommonness among ministers which seemed to set them apart. The saying is deeply offensive to virile men in the ministry and they are sometimes tempted to disprove it by showing how manly they are, even to the extent of uncultured, boorish manliness. That is only less evil than being a weak sister. The servant of the Lord, which the minister notably is, must not strive, but be gentle. He is at all points a gentleman.

This is partly a matter of standards. Men who were unfortunate in being reared in uncultured homes are at a great disadvantage, for they may offend social and personal propriety in entire innocency. Personal manners are the hardest to correct because everybody

hesitates to mention them to others. Unless one is sensitive and observes the proper ways in others, he is not apt to be corrected. Books of etiquette, pictures of wrong ways of doing things, do not help much because they tend to make one's manners mechanical. The best school of manners is a pair of open eyes in the presence of ladies and gentlemen. Yet it is amazing how many men can go through college and seminary and meet all sorts of people in congregations and remain essentially boorish and uncultured. Doing this or that thing properly does not make a man a gentleman, of course; that is a matter of what he is in himself. Anybody can learn to be a gentleman if he wants to be one; no one can teach a man to be a gentleman if he does not care to be one.

Ungentlemanliness may work out at the table—in wrong ways of handling a fork or knife, noises of eating or drinking, boorish attitudes, absorption of all conversation, lack of courteous attention to the wants of others, disregard of the small proprieties of accept-

ance or refusal of articles of food, inattention to the proper instruments of the meal. These are so utterly commonplace that failure in them is all the more serious.

It may appear in attitudes toward other people, specially toward women. Ministers have been known to enter a lady's parlor and pick out by a kind of diabolical instinct the one "weak" chair, plump themselves down in it, and then, to the horror of the lady, throw it on its back legs and teeter to and fro while they talk. They will let a lady leave and enter the room without rising to show the respect which custom demands. They sprawl with one foot on the opposite knee, coat thrown back, giving every sign of liberty in places where they should be under courteous restraint. Or they neglect the small courtesies accompanying favors received, overlooking the note of thanks that follows any marked instance of such favor, forgetting to mention the kindness of a hostess or a host when the next meeting occurs. Some ministers offend against propriety by their over-glib use of first

names among people who do not practice this familiarity among themselves. The Rotary custom has its influence, undoubtedly, but it can be carried too far with some people. Ministers may not properly presume upon their relation to a family as giving them a right to use first names on all occasions for all kinds of people.

It may appear in public places, where ministers are apt to be very conspicuous. Boorishness in the pulpit is by no means unknown, both in posture and in tone and manner. And it must be said that the practice of some ministers in their own assemblies is very bad. "If their people came to church meetings and acted as ministers sometimes do in their own meetings, when they are in the pews, they would be much offended." In Presbytery or Conference one can sometimes find a minister reading a newspaper or fumbling through a book or talking with his neighbors or yawning loudly or lounging in undignified postures —doing what he would count highly improper if laymen did it in a similar place. Ministers

plump down in the back seats exactly as they urge their people not to do.

A gentleman does not lose sense of the presence of other people and their rights, and he asks for himself nothing which he does not freely grant to others. But it is incredible that any minister would like all other members of meetings to do as some ministers do in them. There are no rules for a gentleman; there is merely sensitiveness with common sense.

XXIX

The Minister as a "Good Fellow"

SOME ministers are naturally mixable; some are not. Some are fearful of the effect on their spiritual service if they become too familiar and "hail-fellow-well-met"; others find in this one of their greatest assets. Principal Fairbairn once wrote: "Shall we not live and think and endeavor as if we were the called of God rather than as if we were the hail fellows of the market and the street?" Certainly if there must be a choice, no true minister would hesitate. Many ministers feel that no such choice is necessary.

Any compromise of Christian character or practice is too high a price to pay for popularity. Golf is a godsend to many ministers, but the cheap use of golf talk helps nobody. Near-profanity, fleshly practices in which men are supposed to delight, rough methods, sporty expressions, and the like are perilous

to a powerful ministry. Ministers are, by and large, the best story-tellers in most groups. They have to watch the color of their stories with utmost care. A shady story from a minister is of more than doubtful propriety. Even an obvious enjoyment of such stories when other men tell them has its dangers. Retailing of current gossip is out of his line. He is a minister all the time, as a lawyer is always a lawyer and not inclined to conceal or display the fact. If a minister is somewhat ashamed or hesitant about being known as a minister, it is time he took a new grip on his profession. If people suppose he must be a kill-joy just in being a minister, he can make it perfectly evident that he is no such thing, not by being cheap, but by lifting the whole level around him into good sport and good spirits.

One test for a man is whether young people like to have him come around. If they are afraid of him or awkward in his presence, he ought to find some way of correcting their ideas. He cannot do this by doing unworthy

things in the effort to please them, trying to show them that, after all, he is not much of a minister. He must do it so that they know that their ideas have been mistaken and that a minister is a normal and enjoyable man.

The handicap under which a minister labors is that so many men think of religion and the church as good for women and ministers, but not natural to real men. They have to be on their "p's and q's" when preachers are around, and they apologize to them as they do to ladies when they use a rough term. They do not expect to find ministers good sportsmen, ready for games and other enjoyments.

And it is only fair to say that the average minister has less time for such things than the average business or professional man. His engagements are more numerous, more varied, than these others and he does not control his time as they do. He plays his golf on Monday morning when business men are in their offices; he cannot often give Saturday, and never Sunday afternoon, to it. He can seldom hang around the club when other men are

there, because his business prevents. There are certain practices in which many men indulge which he cannot follow.

All this makes it peculiarly incumbent on him to be as much "all things to all men" as is practicable. He can have a better story and a finer comment than the others because his mind is more alert. He can keep up his interests in human things, sports, games, events. Moreover, he can show himself always on the *qui vive* for the information which others can give him. He can be well posted on large affairs and vitally concerned in local issues. He can set himself to study his men and to match himself against them. He cannot compromise his place and influence as a minister of the Gospel for any immediate favor, but he can maintain both place and influence and gain the long favor of the same group.

Some ministers will join lodges or clubs for this; some will eschew them. Some will go on fishing and tramping trips with groups of men; some would make themselves ridiculous by trying to do it. All will watch the effem-

inate streak which is easily cultivated by their calling and check all development of it. They are men, even though they are also gentlemen.

XXX

The Minister as an Executive

THE executive duties of a minister are onerous but seldom avoidable. He has not only his own work to do, but he is held for faithful work on the part of others. As churches grow larger, their staffs increase and with them sometimes his troubles. In the earlier ministry the details are largely in one's own hands and the work of the church is well ordered or chaotic according to the executive practices of the minister.

1. Timeliness is a large factor. It takes less time to do things when they ought to be done than if they are postponed and are crowded into the latest moments. There needs to be a regular time for correspondence so that letters do not accumulate, requiring longer replies or endangering one's standing as a minister. A well-known minister once remarked that almost any letter will answer

itself in two weeks, meaning that if one waits two weeks few letters will need answering; the correspondent would already guess one's mind. But the minister would not have enjoyed some of the things that were said about him by men who had a right to another kind of answer. A minister who is known to be prompt in doing what it is his business to do has a great advantage.

2. Frank acceptance of responsibility, along with definite intrusting of responsibility, is another large factor. One reason so few people can be trusted to fulfill an obligation in church work is that they are seldom really trusted with it; always provision is made for their failure. Unreliable chairmen, trustees, officials, are the bane of a minister's life, but it is a poor escape when he tries to do everything himself. Yet there are churches where all the burdens are on one pair of shoulders—the minister's. Sometimes laymen complain that the minister tries to do everything, only to have him reply that if he did not, nothing would get done. But this is more frequently

the minister's fault than not. He proves a good worker but not a good executive. The only safe thing is to make it perfectly clear that a certain task belongs to a certain person and that no provision is made for overtaking his failure except the damage that comes from the failure itself. The trouble is that the practice of some churches leads people to blame the minister for all failures, on the ground that he is responsible for everything. If the church is cold on Sunday morning, some people wonder why the minister did not see to it. If the choir does not sing well, they think the minister should change it. If the benevolent funds are not forwarded promptly, the minister is supposed not to have done his duty. All this is legitimate, unless the minister is a good executive who makes it clear that responsibility is distributed and that calamity befalls personal failures. Of course it is true that all "slack" comes back at last to him because he is the leader of the forces, but he is not the doer of all work.

3. An intelligent program is another large

factor. Some good preachers have no head for programs and cannot lay a plan before a working group because they have no plan. With the coming of each fall there ought to be a clear understanding in the proper places of what is to be attempted during the working season. It grows out of a renewed survey of the situation and a determination of the pressing needs of the church. It includes a dated schedule of the year with recognition of the accent of each period. It includes also a definite provision for responsibility in which others share, and the responsible people have to be brought to consciousness and conscience of their share of it. If men do not know what they are to do, it is hard to be faithful. But the minister himself must be faithful enough to stick to his plan, once he has made it.

The need for a program appears in many ways. For example, no church can be properly administered without regular meetings (generally monthly) of its official board. But those meetings are often the bane of the lives of members because they are so unprepared

and disordered. Some ministers come to such meetings with no agenda, no order of business, no plotting of the evening so that busy men can see their way through. They take up whatever comes next, as no bank board would ever do. An official board ought to be met with a typed or carboned agenda of the business to be considered at the meeting and the minister ought to know what action to propose, though he may not be so set on it that he is not sincerely ready to have it all scrapped. In this way his officers know that neither their time nor his is to be wasted with mere talk or casual conversation. There is a business side to any church, and when that is to the fore it ought to be treated as business.

4. Balanced judgment is a large factor. Any minister can become so swamped in church details that he has no time for his main task, which is not running an institution but preaching and serving the spirits of his people. When a man has no time to read fresh books or to prepare sermons at his best or to meditate and pray, that does not prove

that he has been so busy; it proves merely that he has become unbalanced in his judgment. He is like a banker who has no time to run his bank because he is so busy looking after some of its details; he ought to manage better.

If often happens that a minister becomes responsible for another church during a vacancy in its pulpit. He cannot give it much time, in fairness to his chief responsibility. This means that what he does give must be rightly expended. He has to make a few hours count and he ought to know how to come to the point and how to stick there until the issue is cleared. It is not seemly for him to give the impression of nervous haste in anything he does, but he has no time to fritter away. If he studies any situation with his trained mind he ought to work his way through it without too great delay. If he smatters about in it, his time is consumed to no effect. There are beautiful personal relationships to be developed and maintained, relationships which make an official meeting a joy and even

business-like associations spiritual. Church officers come to know one another very well and they find much to say to one another. But this fine relationship can be endangered by mere talk when earnest men know it is time for business and action. When men are doing "the Lord's business" they have to be watchful of both words—it is the business of *the Lord,* but it is *business,* none the less.

It often happens also that a minister is taken from all other work and made an executive over a larger territory than one church. This offers distinct problems of its own. He is put there to "execute"; hence he must get things done, but everything turns on his recognition of other people while he is getting it done. He "executes" for their sakes, not for his own. He guards against the pride of opinion that makes differing ideas repulsive, as well as against the weakness that consults others without thinking through a project on his own account. The difficult adjustment between firmness and hardness, between mechanical programs and softness, between being a boss

and being a door mat—any observant man knows. And every man who is offered such a position needs to settle it with himself whether the atrophy of certain powers will be compensated for by the expansion of others, for normally a minister is not primarily an executive. He is one, incidentally, in a normal church, and that part of his work ought to be flung off each day as quickly as possible so that he can get down to his main task. The specialized executive has the chance to prevent his brother ministers from being too much occupied with executive duties. He must do his utmost to lessen, not to increase, the executive burden on pastors of churches.

There is a delicious story of the refusal of an early Turkish government to accept a proposed constitution of a mission because it provided for an "Executive Committee," and the government reserved to itself the right to administer all executions! It did not know how innocuous many executive committees are on the point of getting things executed. On the other hand, there are disturbed brethren

in many church connections who feel that executives do tend to "execute" their brother ministers too easily. One of them said he wished executives could learn the skill of the early executioner who cut off a victim's head so neatly that he did not know until he sneezed that his head was really off. This is almost too much to expect, but it may be asked that all executives keep themselves reminded that they are of their fellows and not merely over them.

XXXI

The Minister and the Common Tasks

Most churches are parts of groups or series of churches with overhead organizations to which the minister is related. Sometimes these are official bodies, sometimes voluntary. The latter may easily become too numerous and a man in a new position has to choose which of them he will join or support. The official ones generally involve a measure of responsibility which he can surrender only with risk to his work. There are also semi-official bodies which offer him positions which he takes or leaves, but in which his church is involved. He is not asked at first as a mere individual to be a member of a Rotary Club, or a school board, or a commercial club, or an anti-vice society, or a local Sunday School Association committee, but as the minister of his church. Later, he may be sought for all these and more positions on his personal ac-

count, but at first he has to consider how much he owes to his church in such movements.

Obviously, he must take his fair share of the regular official duties, attending meetings as faithfully as anybody else in his position is supposed to do. There is a kind of snobbishness or superiority which afflicts some ministers, which leads them to slide out of their reasonable duties. They make up excuses to the effect that other men "like that sort of thing," and that "it is a waste of time (meaning their own time) to go to such meetings," but the simple fact is that they do not like to run with the crowd on equal terms. Some cities have a ministerial aristocracy whose members carefully avoid the general meetings of their brethren.

Official meetings are always at the mercy of meticulous and petty-minded brethren who haggle over details of procedure and waste good time. It requires large patience to be faithful when a few such brethren are in evidence. The duty of stronger men to end such nonsense and bring the meetings to common

sense is so plain that it needs no argument, but the method by which this can be done is often so obscure that nothing but divine zeal can carry a conscientious man through it. There is no adequate defense for allowing such wastes to continue by the desertion of the men who could end them. The interests involved are too great and the responsibility for their care is too heavy to justify light excuses for failing to do one's fair share.

At the same time, it is easy for a willing man to be overloaded, to be "everybody's good dog." A pastor of an important church can be president and chairman and executive committeeman for more things than a layman would credit. Dr. Weir Mitchell once resigned drastically from all committees, saying that he had told his wife to put on his tombstone: "Committeed to the Grave." Some excellent ministers have been "committeed" toward the grave before they noticed how many burdens they had undertaken. They owe it to their churches to do their fair share, but no more than can be done in fairness to

the churches themselves. A minister must keep his hand and eye on the work for which his church is responsible, and if there is reason to think that the plans officially made will come back on his people for money or other service, it is only fair that he have a fair part in making or adopting them. To stay away from responsible meetings and then complain about the results is hardly square.

Attendance on these common duties ought to be prompt and definite. Ministers are like the rest of men: it is hard to hold them down to business in committees or meetings. A keen church official has remarked that "Coöperation is the thief of time." A great deal of time is wasted in conferences. But the unwasted time repays the waste and thoughtful men should set themselves effectively against it for the good that can come. It is not fair for a minister to accept more duties than he can perform or to agree to more appointments than he can meet. There are doubtless rare instances where he is justified in allowing his name to be used for the weight it has with the

public, but each instance is dangerous and it is well to watch anything that needs his name so much as that.

Busy men cannot be always going to outside gatherings, and it is only fair that men insist on such adjustment of hours and places as will preclude absence frequently from one's own parish in attendance on committee meetings and other duties. In cities this would mean bunching such things on one or two days in the week, with ministers refusing to go at just any hour on just any day for outside work. Most business men decline to leave their offices on slight provocation, and the minister is busier than they are. His parish is his place of business. If he must be away from it, let it be on Monday or during the afternoon of other days, not in the morning, and not indiscriminately during the week.

These outside connections, official and otherwise, are valuable to any minister. They develop fellowships which he ought to prize. They lift him out of ruts. They change the rubbing of the harness. Moreover, they are

part of his duty, which he has no right to throw off on other shoulders, no matter how willing they seem to bear it. They are as much part of ministerial work as pastoral calling and preaching, and often vastly more trying and testing. Yet any man is better for being in a club of his brethren and in the official group and associated with laymen and other ministers in good enterprises. It helps to make religion an affair of daily life instead of a cloistral affair, remote from common men.

What is needed in many places is a rigorous and insistent pruning of the official program, cutting out meetings which have no real reason for operating. There ought to be time for ministerial golf, tennis, hiking, without evasion of duties to brother ministers. But the brief weekly resting time can easily be littered up with meetings, meetings, meetings. The remedy is not staying away from them, when one belongs in them, but correcting the program of which they are a part.

As a church grows stronger, more and more

"outside" and yet desirable societies and groups ask for its coöperation. The minister cannot load up with all these matters. He can agree, however, to find some man or woman in his church who can be put on any board or committee and thus link it to the church. In one strong church in a city the official board took action that it would make no announcements of nor appropriation to any local society or agency on whose governing board the church was not represented. It held that until some one in the church was ready to give part of his life it was not wise to ask others to give part of their money. Of course smaller churches cannot have this rule, but they are not so constantly expected to carry the load which these agencies involve. The one clear thing is that it is not the business of the minister to represent the church on all these boards. Such an effort will unfit him for the thing that is his main business.

XXXII

The Minister's Salary

THERE used to be a saying that a college professor's salary was not to live on but to stave off death on, which was accurate enough for the day when it was current. Salaries in service callings have not increased in proportion to living costs and some ministerial salaries can still be described in similar terms. Existence has grown somewhat easier since younger ministers have learned (or whose wives have learned, which is more important) the use and meaning of a budget, but there is no magic whereby an inadequate salary can be budgeted into adequacy. It can merely be made a little less harrowingly inadequate.

Few ministerial problems are more harassing than that of finance. Tradition is strongly against any marked zeal about salary and its increase. Some ministers are contemptuous of this tradition and manage to save their

standing in spite of that fact, but for every one of these there are a dozen who stand in fear of it. Yet criticism is often directed against the ministry regarding lax payment of bills. Nothing shadows a minister's reputation more quickly than a habit of dilatoriness in financial obligations. Sometimes a man gets into the ministry who is a spendthrift with his money and uses it in foolish ways so that he has nothing left for the necessities of life. One such man bemoaned his impoverishment because of the necessity for paying for a bill of books from England whose purpose was to prove that the English are the ten lost tribes of Israel. He had to have those books, of course, whether he could pay his grocer and coal dealer or not! But such men are rare. Most ministers try to be economical and careful without skimping at points where it is dangerous to skimp. At any cost a minister must keep his financial reputation sound, leaving no unpaid accounts when he moves and running up no bills whose payment is not in sight. Emergencies of illness and helpless-

ness are generally recognized as involving a family beyond its immediate provision, but it is always possible to make one's position clear to the interested parties in such cases. If he must owe money, it is far better to owe it at the bank than to parishioners or merchants.

Between a minister and some one or some group in his church there ought to be a frank understanding regarding finances, frank enough so that failures or inadequacies can be discussed without embarrassment. A pastor is not a hired man to be gotten for as little as possible, but a worker whose salary is postulated on the use of his whole time and strength in the service of others. He must not, therefore, be expected to provide for his living in any other way or by dependence on any other resources. When a group of people have used up all of a man's time they can in decency do no less than take care of his needs. Any business that cannot do this much for the men who work in it has become parasitic and ought to cease. There is almost always some man in any church with common sense enough to

see this, before whom a pastor can fairly lay his financial affairs if they are troublous. No minister expects to be "paid" for what he does; he does expect to be supported while he does it.

Allowing payments on salary account to be delayed is no kindness to anyone. It is the business of presbyteries, conferences, and other higher agencies to be informed about such matters and to see that salaries are not neglected. Occasionally any such body should survey the situation anew to see if increases and adjustments are being made as should be done. Dilatory churches sometimes form the habit of pinching along with payments; they ought to be dealt with from higher up than the pastor himself. When one pastor of a dilatory church received a bill from his grocer, he sent him an order on the treasurer of the church—who was this same grocer! Such poetic justice is not always available.

There are six major charges on a minister's salary which ought to be taken into account as the salary is determined:

1. The maintenance of a home of reasonable

comfort and convenience, neither the best nor the worst in the parish. This precludes unreasonable demands on his wife and the necessity for constant pinching at essential points.

2. The education of his children in suitable ways. This is an increasing charge as children advance.

3. Giving in fair proportion—not to the church alone, but to other lines of service which appeal to him, his old college, movements of his brethren, and other personal matters.

4. The securing of the implements of his service. This includes books, vacations, attendance on suitable and inspiring gatherings on the part of himself and his wife, and similar outlays.

5. The maintaining of his work. He must dress suitably. If he needs a car, it must be kept up. He must have a proper social life, maintaining membership in such clubs or groups as enrich his life. It is not fair for him to have to hesitate over the payment for

his weekly luncheon at Rotary, Kiwanis, or the ministerial association.

6. Reasonable provision for his family and his old age. This covers insurance, his place in the pension plan, and a reasonable amount saved and invested. This is discussed in the next chapter of these notes.

Practically it works out that a minister would plan to live on 80 per cent of his salary, giving 10 per cent, and saving 10 per cent. He would consider that his salary is only 80 per cent of its face amount. In this way he and his family later come to know the comfort of some small savings, hard as they are to acquire. This fact ought to be in mind when a church fixes a salary. It should be realized that only 80 per cent of it can be relied on for actual living. When a minister is asked what salary he expects, it is seldom wise to set a figure. Let him say to the committee: "Gentlemen, you have lived in your community and I have not. You know what it costs to live as I will have to live. I can probably live as reasonably as most of you. Naturally I will

give at least ten per cent, and I will try to save ten per cent; out of the rest of my salary I must live. Set the figure as you know it ought to be. If after a reasonable time I find it is not enough I will tell you and explain the difficulty; you can then show me what I can do or make some other adjustment." Most committees immediately see the justice of this and act accordingly. James Russell Lowell said that the prevailing American sin is "eye-dollar-try." Ministers have to set an example against this sin, but they ought not to affect indifference to money and its meaning.

XXXIII

The Minister and His Savings

By no possibility can a minister, in the direct exercise of his calling, become a man of means or pass beyond definite limitations in the use of money. He may, if he is careful and is not too exalted in his personal or social ambitions, become free from anxiety in money matters, not merely by his trust in God, whose servant he is, but by wise use of what God gives him as the years go on. Some ministers are abnormally capable business men who manage to acquire a competency without sacrificing any of the spiritual values of their work. There is no use in expecting this of most ministers; it is not their line.

Any minister may be reasonably expected to learn wise use of money and to make decent provision for later years when he may be free from routine burdens and ready for generous service of his fellow-believers by means of his

riper experience. It does not involve the least doubt of God's love and care to establish a plan of saving whereby little by little a fund accumulates which one may use in later years or may leave to those who survive one's own death. Saving is no harder for a minister than it is for multitudes of other men. It can be accomplished only by sacrifice and forethought and it will never be achieved unless it is thoroughly believed in by the household. There is always enough else to do with money, without saving any of it, but an average of 10 per cent of the income normally belongs to the future as savings.

Many churches have some pension system for their ministers. The cost of participation in the accepted plan is a legitimate saving. This usually provides for an old-age income and a smaller income for those dependent on one at time of death. In addition, every minister should carry enough life insurance to provide a small fund available in case of his death so that adjustments of living can be made without too great difficulty. This will

range between $3,000 and $5,000 for the average minister. Of course, many will carry far more. Endowment policies, falling due at the end of twenty years or at the time of largest cost of children's education, are more expensive but have great advantages. Most men will find it desirable to take insurance on term payments in order to have the matter over early in life. It costs more but it crowds the financial sacrifice into the most natural years.

But a pension plan and insurance are not enough for ministerial savings. There ought to be some accumulation of money for emergencies and for later life. Ministerial borrowing is always a burden even when it is necessary. But it ought to be on a business basis and not on the mere good name of a minister. That is, he needs such collateral that if he should need to borrow he can do it on as good terms as any man in the community. Banks live by lending money, but they lend on collateral or on a going business rather than on the basis of personal friendship. Every minister will be happier if he has such col-

lateral available that any bank welcomes him in case of need for money. Some men borrow on their life insurance; most dislike to do so because it lowers the protection secured by the policies in case of their death. Regular business collateral in the form of bonds is more desirable.

Such collateral is available now for men with small salaries, since every city has large and reliable bond dealers, in and out of banks, who sell securities on partial payments and protect a purchaser fully during the purchase. It is always healthy for a minister to keep himself in debt for investments, buying a bond constantly, making such monthly payments as may be practicable until such securities accumulate. A $100 bond can be bought for $10 a month, with multiples at the same rates. The bond is held by the dealer until the payments are completed, when it becomes the property of the buyer and can be laid aside by him; meanwhile every payment increases his equity in it, drawing interest at the rate of the bond. From 5 to 7 per cent is all he can

wisely expect in interest. The semiannual interest on these bonds soon becomes an item for further investment. The effect of compound interest is always surprising, and if it is possible to turn income from investments back into investment again, the result will be a fund which may provide for travel or comfort at a later time.

Ministers are often easy marks for speculators. Their natural desire to make a little go a long way is easily used. Speculation should be avoided as a plague. A recent circular says that "one good speculation is worth a lifetime of savings." It omits to state that one bad speculation far oftener wipes out a lifetime of savings. But it is not healthy whether it succeeds or fails. Dabbling in the stock market, venturing on real-estate advances, buying gold-mine shares, or any other methods of sudden wealth bring unrest or woe in their trail.

If one could be sure where he would settle in old age or where his family will want to be, it would be well to secure a home which

could yield some income during one's active ministry. "Nothing is more comforting than owning a little bit of earth somewhere," but a minister is not a good real-estate holder beyond his own needs. Being a landlord has its own troubles and it seldom strengthens a minister's service.

For the same reason most ministers are well advised not to take part in local investments or projects of local financiers. A good many find even the admirable building and loan associations burdensome to their work. The less a minister is responsible for business operations, the less complicated does his ministry to others become. His investments are best made in enterprises which are not his personal responsibility, since he cannot give them the care they may need at critical periods. His wisest plan would seem to be to establish a connection with some reputable and reliable investment house in a city and lay aside what he can save through its offices.

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